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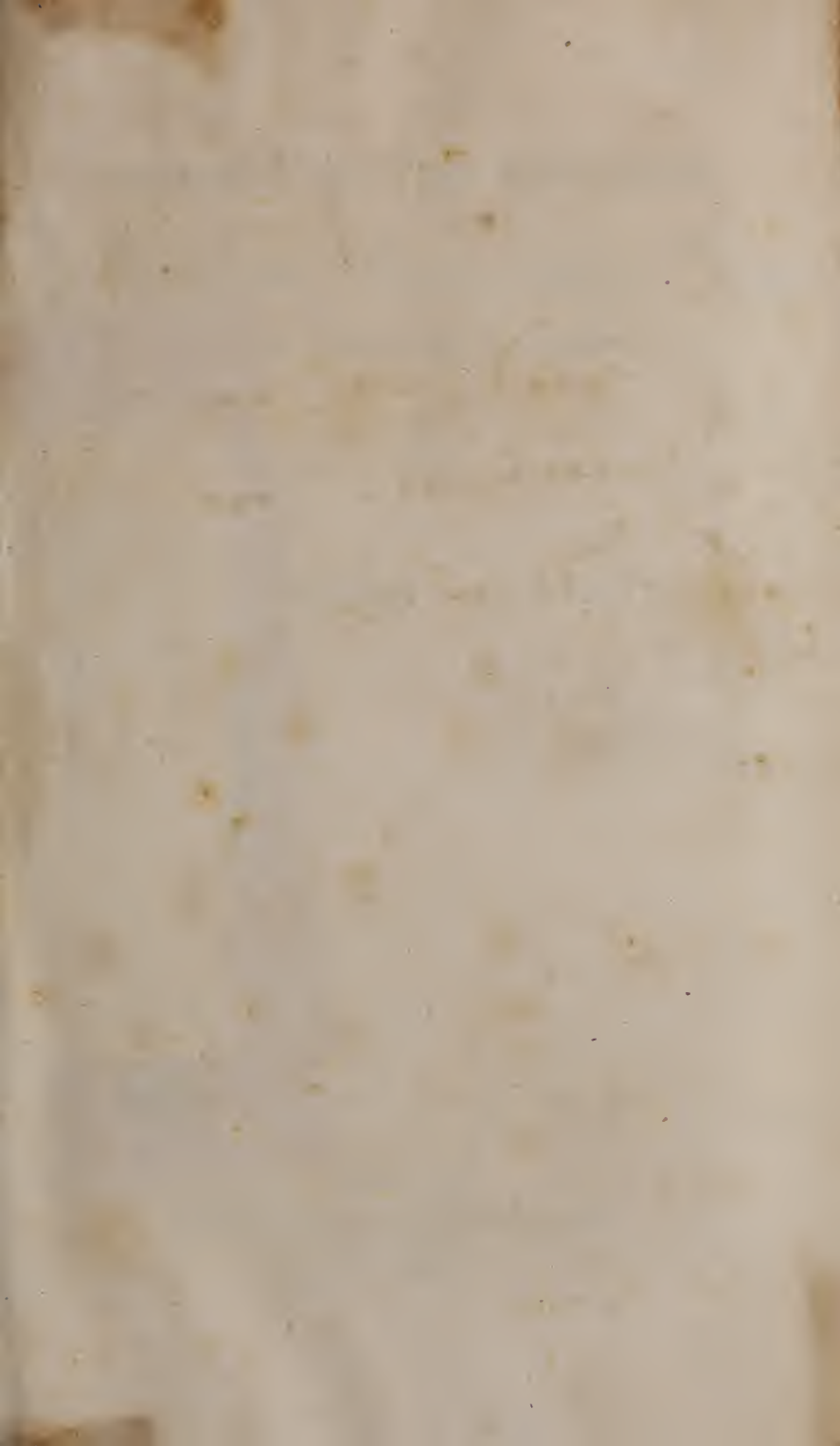
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INVESTIGATION, OR CONSECRATED STUDY PREPARATORY TO
ACTION.

IN the concerns of common life, every one feels the importance of a clear understanding of his own particular business, as well as of skill in adapting his means to the attainment of the object for which he labors. The man, too, who is acting on a broad scale, whether in agriculture, or commerce, or whatever department of the busy world, has some, indeed many, subordinate and prospective plans, harmonizing with his main pursuit, and contributing to its success. But shall there be reason forever to confess that the children of this world are wiser than the children of light? Surely, it ought not so to be, and it will not so remain, if ever the principles of true Christian charity shall become as active and controlling as the maxims of grovelling selfishness have been.

Now it is evident that the benevolence of the gospel is coming to be more and more felt, and rousing the redeemed of the Lord to put forth new efforts in behalf of this morally debased, ruined world. And we are encouraged to hope that the time is nigh at hand, when all our churches will be moved with like feelings towards the wretched, everywhere, and especially towards the spiritually benighted, perishing heathen, as our blessed Lord Jesus felt for us, even for us guilty sinners, when he condescended to take on him the form of a servant in seeking our salvation. Are not those who daily abide with Christ, and walk in his Spirit, more and more imbued with his love, and excited, as by sympathy with him, to correspondent acts of more zealous, self-denying devotion to the promotion of his cause? We think this is the case; and we are confident, moreover, that whenever the churches are in fellowship with the Saviour, they need only to have the condition of the heathen, or of any other portion of their fellow-men spread before them as it really is, in order to awaken them to all the appropriate acts of Christian benevolence.

We see, then, that to the exercise of that important influence, which the church is appointed of God instrumentally to exert in the salvation of the world, two things deserve special consideration: first, holy love; second, a consistent, intelligent view of the work to be accomplished. As to the first thing needed, it is that blessed principle, without which there can be no living church, no true Christian; since, without the spirit of Christ, we are none of his. But whilst we would urge upon all Christians a more diligent, prayerful study of the Holy Scriptures, that they be prepared to strive after conformity to their Lord in all holy obedience, that so they may be co-workers with Him, in vindicating His truth, and extending the knowledge of His gospel among men. We would also intreat, that, in the exercise of that love which the Spirit of divine life inspires, they will look around them, and even survey the whole field, which has now for a long time been white for the harvest. O that the view of the perishing nations, in behalf of whom the church has received the word of salvation, with the commission to make it known to every creature! O that a fair view, I say, of their spiritual condition, might, in the hearts of all God's people, be so united with faith which worketh by love, that their whole souls might be alive, and their whole energies expended for the full accomplishment of the world's redemption. For the kingdom of Christ we live. But that we may live to the best advantage, and exert the most direct and extensive influence, we want that intelligence which is the result of a diligent *investigation* of the field in behalf of which we would labor. Agreeably to this principle, the pastor or parish visiter thinks it his duty to be acquainted with the circumstances and wants of those to whom he is sent, that he may be prepared to comfort the afflicted, to convince gainsayers, and to reprove and instruct; so using the word of God, as to give to every one a portion in due season. Knowledge is power; and this is, in some sense, emphatically true in regard to the great work of promoting the glory of the Lord, in the conversion of the nations from their vain idols, and from their sins unto Him. As he who would carry medicinal aid to those sick and languishing in neglected poverty, may be hindered by ignorance of their real wretchedness, or else by some mistake of the way which leads directly to the place where the sufferers are to be found; so it is with the church of the Lord Jesus, in relation to the work of holy love, which she is commissioned to perform in behalf of a world in wretchedness and sin.

There has been a long, sluggish indifference in the Christian church, a criminal ignorance in relation to the wants of the world, and the means by which the blessings of the gospel might be extended among all nations. Now, the thing which I am about to propose, is intended for the removal of both these difficulties, to wit,—sluggishness and ignorance in regard to the spiritual wants of the world. The remedy is simple. Let the Christian, with the Bible in his hand, look forth upon the field white before him; and

while he considers how that gospel in which he hopes, is given by Christ in charge to his disciples, to be made known to all men every where, let him prayerfully cherish the love of Christ and of souls; and let this love excite him to look, both at the commission which Jesus gave his disciples, and at the state, the actual state of the present generation of the heathen, to whom the present generation of Christians should feel themselves debtors in the gospel of their Lord.

Investigation of the great field is the thing for which we plead. Investigation of the condition of all nations of our fellow-men, and that not for the sake of mere intellectual gratification; but in order to the universal publication of the gospel of the Lord Jesus, is a duty now placed before the church, as necessary to intelligent action in obeying that great command of our risen Saviour, "Go ye into all the world, and preach the gospel to every creature." The Christian student finds very important grounds in the fields of science and literature, which might be profitably improved in the service of his Lord, and for the advancement of that kingdom which brings peace on earth, and glory to God in the highest. Herein is an important excellence of the gospel, that it inspires the redeemed sinner with the desire to manifest his love to Christ by the grateful consecration of all his talents, and all that he may be able to perform, to his praise, who died for our sins and rose again, bringing life and immortality to light. But though the various departments of intellectual labor have their peculiar uses in subserviency to the great work of evangelizing the world, yet some studies have evidently a more direct bearing upon it than others.

In regard to the church, generally, and especially those who would lead on her redeeming energies in behalf of a sinful world, we are inclined to say, that no science is more important than a thorough and extensive knowledge of geography. Not the mere naming of rivers, and mountains, or the thousand objects which might interest the naturalist, or stimulate the laborers of the miserly covetous; but that research into the condition of the human tribes, that should prepare us to feel for them all, of whatever grade or circumstance in life, as being our fellow-men, who, if they have not already received the gospel, have an imperious claim upon us for it.

As the Christian is called to live for a *purpose*, even the glory of God, his Redeemer, so he will study, in the spirit of constant inquiry, how he may best promote the good of man, in extending the word of grace and truth—even all the blessings of the true God and eternal life, therein revealed. Where the love of Christ is shed abroad in the soul, knowledge will lead to correspondent action. Investigation points the way for benevolent enterprize. Knowledge inspires consistent zeal. But if a thorough investigation of the ground to be occupied is a necessary preparative to intelligent action on the part of those most directly engaged in conducting missions to the heathen, so, also, is the intelligence which

results from a diligent research, needful, in order to promote special prayer among Christians in behalf of those already gone forth to the vast work. Let us remember, as we survey the dark parts of the earth, that the conversion of the world is a work in which the King of Zion is engaged, and to which he calls for the co-operation of his people.

Hoping that those who are praying for the prosperity of Zion, and the conversion of the heathen, will bear these remarks in mind, and reduce them to profitable account, I am inclined to give encouragement, that, in some future numbers, there may be some example of the kind of research here urged. But let no one, who has the means in his hands, neglect to enter upon the work for himself, in view of his Christian calling.

D. E. J.

CHRISTIAN FRIENDSHIP.

Addressed to the Rev. Mr. Wade, Missionary to Burmah.

How happy are we, beloved friend of my youth,
That our friendship IN JESUS began;
That by piety sweetened, and nurtured by truth,
It grew with the growth of the man.

'Mid the glooms that so often o'ershadow the past,
The dark shades of sorrow and sin—
How sweet are the scenes where a brightness is cast,
From the sunshine of Heaven within !

And such are the scenes which to memory rise,
As I think, my dear brother, of you,
And recall the sweet moments I ever shall prize,
'Mong the dearest my heart ever knew.

How pure was the joy which together we shared,
While in converse on topics sublime;—
How THE GLORY OF GOD in our nature appeared,
And Eternity whispered to 'Time !

It springs up in my heart at this moment, as pure,
As fresh and as fragrant as then;
And inspires the sweet hope that it still shall endure,
Till we meet—in *perfection*—again.

For the Friendship to which our Religion gives birth,
Grows more dear 'mid each mortal remove;
And the flower that put forth its first blossoms on earth,
Shall re-bloom in full beauty above !

WHO, THEN, IS A FOLLOWER OF CHRIST?

Had not the son of Amoz foretold of the humble Nazarene, that he would be *clothed with zeal* as a cloak, a perusal of his life would have taught that it did indeed so envelope him, that, let him turn which way he would, it was still apparent—that he was so wrapped up in it, that, let him be where he would, it was still prominent. And now, by tracing his footsteps in the gospel, there can be no doubt but that prophet of old spake as he was moved by the Holy Ghost. The teaching of the same Spirit may also be observed, when the sweet Psalmist of Israel, in personifying Him who was to spring from his family, exclaims, “The zeal of thine house hath eaten me up.” i. e. ‘My earnest desire, my constant unceasing efforts for the good of thy house, for the advancement of thy kingdom, has wasted my natural moisture, and consumed my vital spirits.’ It would be interesting to trace this zeal as developed in different actions. But the design of the present paper is merely to show how Christ regarded this world’s goods.

Our Saviour was not so circumstanced that he could set an example for his followers, as to the exact amount of property they were to use themselves, and the exact amount they were to use directly in his service. Had he given a certain per centage, few could have been found in this avaricious world who would have gone beyond him, and most would think they had done well to come half way up to his standard. The wisdom of the divine plan is exhibited in providing an example of the *spirit* which his children should manifest instead of the *letter*. Such might have been the plan of redemption, that He, who came to do so much for man, should have occupied a lofty throne, and wielded a golden sceptre—that his residence should have been a palace—his attendants, kings—his servants, thousands of slaves—his conveyance, a chariot—that his path should have been paved with gold, and strewed with flowers—and, wherever he went, his ears greeted with hosannas—that he should have been clothed in purple and fine linen, and have fared sumptuously every day.

But not so the plan of divine wisdom. The Saviour chose to show how, while he had power to “lay up treasures upon earth,” he could use the blessings of Providence as not abusing them—that he coveted not silver, nor gold, nor apparel, nor power—and how, in his zeal for the advancement of the work he came to perform, he could even forget that he “had not where to lay his head.” Not that he would tempt God by an unwarranted and infatuated belief that his wants would be supplied, whether or no—not that he would throw contempt upon the institutions of man. For while he taught, by precept and example, “to render tribute to whom tribute is due, and custom to whom custom,” he would, when hungry, send his disciples to the city to buy food, or feast at the table of a rich pharisee, or join in the convivialities of a wedding,

and once thought it no waste that an alabaster box of precious ointment was broken over his head. Still it was ever apparent that he could forego the gratification of avarice, and even of personal comfort. He would not manifest such a tenacious hold upon the things of time and sense, as to blind him to the interests of perishing souls. He would not spend his time in calculating how much he might expend for his own purposes, and with how little he might satisfy conscience in contributing for the good of others. Truly a benevolence higher than heaven, deeper than hell, longer than the earth, and broader than the sea, ever reigned in the bosom of the blessed Jesus.

This same spirit in *kind*, is implanted in every one of his real children, and in *degree*, according as they are more or less consecrated to his service. The feelings of every redeemed soul are those of the condemned son of Erin towards the pious Doddridge. This holy man interested himself in the case of a stranger sentenced to death by the court, in the place of his residence, because he believed him innocent. By the most indefatigable labor, he obtained for him a short reprieve; and, in the mean time, almost succeeded in establishing his innocence, as well as being unwearied in efforts for the good of his soul. The gratitude of the prisoner knew no bounds. He said, "every drop of my blood thanks you, for you have had compassion upon every drop of it. You are my redeemer in one sense, and you have a right to me. If I live, I am your property, and will be a faithful servant." His last request was, that he might have the privilege of kneeling at the door of his benefactor, to pray for him and his family; which, as he was led out to be executed, he did in the most earnest manner. So every pardoned sinner feels that he is bought with a price—that he is no longer his own. Being filled with the spirit of his Redeemer, his only desire seems to be how he can exercise those feelings of benevolence—how he can extend the kingdom of Christ, and add to his crown gems which shall sparkle there through eternity. To promote this kingdom, in the present circumstances of the church, the contribution of property is essential. He feels that the Lord has sanctified his heart, that he may use his property. He feels himself a steward of God's bounty.

"The law of love is in their hearts alive:
What they possess, they count not as their own,
But, like a faithful steward in a house
Of public alms, what freely they receive
They freely give; distributing to all
The needy the last mite beyond their own
Temperate support, and reckoning still the gift
But justice."

And according to the government of God, Christian joy, as far as this is concerned, is in the ratio of fidelity in the stewardship. And yet some are so engrossed in the acquisition of wealth, or in using it for their own gratification, as to indicate that this is the only object for which they were sent into the world. Can such

be in the exercise of lively gratitude for redeeming love? Can such glorify God in all their ways? A *real Christian* unwilling to give up all for Christ? A *real Christian* unwilling to deny himself for Christ? When a soul is converted, does a note of praise echo from heart to heart, as it sounds from lyre to lyre, waking up again heaven's holy throng to the pæan of "Worthy the Lamb?" and can he once again stay this heaven-moving anthem that it break not forth, merely to gratify, for a few moments, his depraved dying nature, against which he has vowed an eternal warfare? Can he derive satisfaction from the indulgence of his animal feelings, for a few moments, when at the expense of the eternal damnation of many souls? Is there real enjoyment to him in rioting on the souls of his fellow-men? A Christian, while singing "glory to God in the highest, and on earth peace and good will to men," lay hold of his purse-strings with an unyielding grasp? A Christian, while praying, "Thy kingdom come," lock up his coffers, and kneel upon the lid, for fear the Lord will call for his gold to promote the salvation of souls? Impossible! Utterly impossible!

By one's closing his coffers, is not meant that he must be perfectly a miser, to fail in duty, but that want of entire consecration to the work of saving souls, which leads one to use his property as given for his own gratification; and if any thing is given, it is done grudgingly—that spirit of holding back from the Lord, as if it was money thrown away—as if it was a cause which the Christian is not interested to promote. The feeling which such an one exhibits, is like that of the king of Judah, who, having hired allies for a hundred talents, and being ordered by the prophet to send them back, and trust the Lord of Hosts, replied, "But what shall we do for the hundred talents which I have given to the army?" So the Christian is often fearful to act as the Lord commands, lest he shall not receive a remuneration. If he does *not*, what is that to him, since the Lord commands?

But then, God is not a hard master. Mark the answer of the man of God to the king of Judah, "The Lord is able to give thee much more than this." Not only is he able, but he has *promised*: "Honor the Lord with the first fruits of all thine increase, so shall thy barns be filled with plenty"—in other words, "seek first (to promote) the kingdom of God and his righteousness, and all other things shall be added unto you." Not that he would have his followers put all of their property out of their hands, and make themselves beggars; but ever cherish the feeling, that they did not of themselves obtain this property—that it is the gift of God's providence, and should be used accordingly. Where the love of Christ and the salvation of souls is the all-prevailing motive, the Christian will use his property in the common cause, as much as the minister of the gospel his education. He will consider it the talent which God has committed to his care, with the command to occupy till he comes. His heart will be enlarged to requite the love of the Saviour, by relieving the distressed. So it was during the re-

vival of God's work in the time of Hezekiah. So it was, when the Spirit was shed down upon the primitive Christians. So it is now in every revival of religion. So it is with every eminently holy man. The contributions to the treasury of the Lord, are according as the love of Christ predominates over love to the world. He whose heart is glowing with love, regards him as his neighbour who is in distress, and manifests his zeal by consecrating unreservedly to the Lord, that over which he has made him steward.

Who, then, is a follower of Christ?

IOTA.

NEANDER ON BAPTISM.

Of all the historians of the Christian church, Dr. Neander, Professor of Theology in the Royal University of Berlin is now universally acknowledged to be the best. No one unites in such perfection all the qualities necessary to this arduous task, deep evangelical piety, superior learning, original, impartial, and thorough research, rare candor, and accurate philosophical discrimination. He is a member of the established church of Prussia, and consequently a Pedobaptist. Yet the mature fruits of all his investigations respecting Baptism in the primitive church, are such as must, we think, dismay our Pedobaptist friends, and may well infuse a modest joy into the breast of every conscientious Baptist.

We find the following historical statements of Neander taken from his great work on the Primitive Church, in the Biblical Repository for April, 1834, translated from the original German by Prof. Robinson.—[ED. MAG.]

In respect to the celebration of the two symbols of Christian fellowship, baptism and the Lord's supper, the appointment of Christ himself was to be maintained and transmitted *without change*; and the peculiar shaping of the Christian life in connection with the church among the Gentile Christians, could not extend its transforming influence to them. In baptism the essential point was the entrance into fellowship with Christ, along with which consequently was included the being incorporated into Christ's spiritual body,—the being received into the fellowship of the redeemed, into the church of Christ. Baptism, therefore, in accordance with its characteristic feature, was to be a baptism into Christ, into the name of Christ; and it can well be, that originally in the formula of baptism this alone was made prominent. The mode of immersion in baptism, which was practised among the Jews, passed over consequently to the Gentile Christians also. This form was doubtless best adapted to express that which Christ intended to express by this symbol,—the merging of the whole man into a new spirit and life. Paul, however, takes occasion to employ also what was accidental in the form of the symbol,—the twofold action of submersion and emersion, to which Christ in the institution of the symbol assuredly had no regard. As Paul found in this an allusion both to Christ as dead and to Christ as risen, to both the negative and positive aspect of the Christian life,—in following Christ a dying to all ungodliness,

and in fellowship with him a rising again to a new and divine life,—he therefore made use here of what was accidental in the received form of baptism, in order thus allegorically to illustrate the idea and the object of baptism, in its connection with the whole substance of Christianity.

As now, baptism signified an entrance into fellowship with Christ, it readily followed from the nature of the case, that a profession of faith in Jesus as the Redeemer should be made by the candidate at the time; and in the latter part of the apostolic age, there are traces which point to the existence of such a custom.

Since baptism was thus immediately connected with a conscious and voluntary accession to the Christian fellowship, and faith and baptism were always united, it is highly probable that baptism took place only in those cases where both could meet together, and that the custom of infant baptism was not practised in this age. From the examples of the baptism of whole families, we can by no means infer the existence of infant baptism. One passage shows the incorrectness of such an inference; for it thence appears, that the whole family of Stephanus, who all received baptism from Paul, was composed of adult members. Not only would the lateness of the time when the first distinct mention of infant baptism occurs, and the long-continued opposition which was made to it, lead us to infer its non-apostolic origin; but it is also in itself not probable, that Paul, who was so urgent in making faith alone the foundation and fundamental condition of every thing Christian and who opposed himself so emphatically to every kind of *opus operatum*—that Paul should have introduced or permitted a custom, which might so easily have been the occasion of transferring to the rite of baptism the illusion of a justification through external things, (*sarkika*.) against which, in its application to circumcision, the same apostle had ever so vehemently contended. The reasoning of Paul to the Corinthians seems also to imply, that the children of Christians were not yet incorporated into the church by baptism; but at the same time, this passage speaks of a sanctifying influence from the intercourse and fellowship existing between parents and children; through which influence the children of Christian parents are distinguished from the children of parents not Christian, and in consequence of which they may in a certain sense be termed (*hagia*.) holy, in distinction from the (*akatharta*.) unholy, profane. Here now we find the IDEA, out of which infant baptism must and did afterwards develope itself, and through which it is to be justified in the spirit of Paul; although on the grounds above mentioned, it is not probable that he himself, under THE RELATIONS in which he stood, actually introduced the custom.

As to the IDEA, mentioned in the last paragraph we are willing that all our readers should judge for themselves. Our concern as Christian believers, is with the FACTS.

Who will wonder, after this, that the young evangelical ministers of Germany are becoming Baptists? See the letters of Prof. Sears, in our July number.—[ED. MAG.]

THOUGHTS OF THE HOLY LAND.

La Martine is acknowledged to be the first living poet in France. The following beautiful stanzas are from his Farewell, recently addressed to the French Academy of Marseilles, (of which our lamented Rostan was a member,) on the eve of embarking for the Holy Land. We take them as translated in the Foreign Quarterly Review. What Christian will not feel their thrilling power?—[ED. MAG.]

I have not yet felt on the sea of sand
The slumberous rocking of the desert bark,
Nor quenched my thirst at eve with quivering hand
By Hebron's well, beneath the palm trees dark;
Nor in the pilgrim's tent my mantle spread,
Nor laid me in the dust where Job hath lain,
Nor, while the canvass murmured overhead,
Dreamt Jacob's mystic dreams again.

Of the world's pages, one is yet unread:—
How the stars tremble in Chaldea's sky,
With what a sense of nothingness we tread,
How the heart beats when God appears so nigh;—
How on the soul, beside some column lone,
The shadows of old days descend and hover,—
How the grass speaks, the earth sends out its moan,
And the breeze wails that wanders over.

I have not heard in the tall cedar top,
The cries of nations echo to and fro;
Nor seen from Lebanon the eagles drop
On Tyre's deep-buried palaces below:
I have not laid my head upon the ground
Where Tadmor's temples in the dust decay,
Nor startled, with my footfall's dreary sound,
The waste where Memnon's empire lay.

I have not, stretched where Jordan's current flows,
Heard how the loud lamenting river weeps,
With moans and cries sublimer e'en than those
With which the mournful Prophet stirred its deeps;
Nor felt the transports which the soul inspire
In the deep grot, where he, the bard of kings,
Felt at the dead of night, a hand of flame
Seize on his harp, and sweep the strings.

I have not wandered o'er the plain, whereon,
Beneath the olive-tree, THE SAVIOUR wept;
Nor traced his tears the hallowed trees upon,
Which jealous angels have not all outswept;
Nor, in the garden watched, through night sublime,
Where, while the bloody sweat was undergone,
The echo of his sorrows and our crime
Rung in one listening ear alone!

Nor have I bent my forehead on the spot
Where His ascending footstep pressed the clay;
Nor worn with lips devout the rock-hewn spot,
Where, in his mother's tears embalmed he lay;
Nor smote my breast on that sad mountain-head,
Where, even in death, conquering the powers of air,
His arms, as to embrace our earth, he spread,
And bowed his head to bless it there!

REVIEW.

INCREASE OF FAITH NECESSARY TO THE SUCCESS OF CHRISTIAN MISSIONS.—A Sermon, delivered before the Board of Managers of the Baptist General Convention, at their annual meeting, held in the city of New York, April 30, 1834. *By William R. Williams*, Pastor of the Amity Street Baptist Church, New York. 8vo. pp. 31.

We heard this sermon with pleasure, when it was delivered; and we are glad, that the amiable and modest author has yielded to the request of the Board to publish it. We have read it with an avidity rather increased than diminished, by our having previously heard it. It is well deserved and sufficient praise to say, that this discourse is worthy to be a companion of the sermon on the Moral Dignity of the Missionary Enterprise. It may not become as popular, because the *subject* has not the same attractive originality, and is more humiliating to the feelings of its readers. But for vigor of thought, beauty of illustration, and elegance of diction, it bears an advantageous comparison. The American Baptist Church may properly feel some pleasure, that she has produced two of the best missionary discourses which modern times have seen.

We strongly recommend to every one of our readers to procure this sermon. But we must present a brief analysis, and a few extracts.

The text is in 2 Cor. x. 15, 16. "But having hope, when your faith is increased, that we shall be enlarged by you, according to our rule, abundantly, to preach the Gospel in the regions beyond you." After an appropriate introduction, in which the preacher states, that the text "evidently implies a gentle reprehension of the Corinthian church," and intimates that the Apostle was hindered in his progress by the want of faith in that church, this proposition is deduced from the passage:—

"THE MISSIONARIES OF THE CHURCH REQUIRE AT HER HANDS, FOR THE EXTENSION AND SUCCESS OF THEIR EFFORTS, AN INCREASE OF FAITH.

The plan is thus stated:

"I. The nature and importance of true faith.

"II. The intimate connection between its higher degrees and the missionary efforts of the church.

"III. The defective faith of our own churches, as interposing a hindrance to the triumphs of the Gospel over heathenism."

I. Under the first head, the importance of faith is argued, "from the dignity and rank assigned it throughout the New Testament, and from its necessity even in the petty concerns of this present life." It is shown, that all men are forced, every day, to act by faith in the testimony of the traveller, of the scholar, or

of each other. The shallow objections of the sceptic against the faith which the Gospel requires for its mysteries, are put to shame, in a passage, that reminds us of Chalmers:—

“And if it be objected, that the faith of the Gospel differs widely from that which we so readily and commonly render, in that it brings to our minds deep and difficult mysteries,—we answer, that it would be less evidently the work of God, if it did not come, contradicting the first and rasher conclusions of human ignorance. It would be a departure from the analogy which exists among all the works of our God, did it only reveal what man had previously conjectured, and were Faith employed merely to endorse and register, in silent acquiescence, the rescripts which had been prepared for her by human reason. And even in the sciences of this world, narrow and near as is the field of their labors, there are the same inscrutable yet inevitable difficulties, of which the sceptic complains in religion. We expect it of a cultivated and advanced science, that it should assail and overturn many opinions, which to the first glance of ignorant presumption seem indisputable truths. Contradicting the first and incomplete testimony of our senses and the general impressions of mankind, Geography comes back from her voyages of discovery, with the annunciation that the earth is not an extended plain, but one vast sphere. And though the eye sees no motion, and the foot feels no unsteadiness, and no jarring is perceived within or around us, Astronomy comes back to the inquirer with the startling assurance, that, notwithstanding all these seeming evidences to the contrary, the earth on which he reposes is ceaselessly and most rapidly whirling along its trackless path in the heavens; and that, moment by moment, he is borne along through the fields of space with a fearful and inconceivable velocity. And when, from further wanderings, but on better testimony,—when from a higher and stranger world, but with fuller evidence and with more indubitable tokens of her veracity, Faith comes back, bringing assurances that tally not in all things with our preconceived conjectures, shall she be chidden and blasphemed for the difficulties that arise from our own ignorance? Without the mysteries of the Gospel, revelation would be unlike all the other provinces of human knowledge, and the domains of Faith would be dissimilar from all the rest of the handiwork of God.”

The Author then speaks of several erroneous views which men have entertained concerning faith. He rebukes, equally, those who consider it as a mere assent of the understanding to certain propositions, and those who pervert the doctrine of divine sovereignty, by representing faith as beyond our own control, because it is the gift of God, and who consequently infer, that belief is not voluntary and that unbelief is not criminal.

After this, he proceeds to consider the true *nature* and *office* of faith. These are well stated, in strong and glowing terms. Faith is said to be a “hearty assent to the whole testimony of God; an entire submission of the entire soul, not of the intellect only, but also of the affections and the imagination, to the testimony of God.” The exquisite beauty of the following passage, will be felt by all who possess sensibility and taste:—

“The believer judges by a new standard; sees by a new and heaven-descended light; and lo, in the change, ‘all things have become new.’ And though the men of this world may question and deride the renovation

because the man's earthly condition, and the powers of his mind remain apparently the same. It is evident to those who will reason, that the man is essentially renewed; for his views, his feelings, his hopes, and fears, his prospects and his purposes, his conduct and language, have undergone a marked and strange modification. True it is, the man's garb is still coarse, and his person ungainly, and his mind is not graced with the refinements and adornments of education; but the change is as yet merely initial. Death and the resurrection shall consummate it. And even already the internal process is to his own mind alike evident and delightful; and with tears of gratitude he receives it as the earnest of that thorough renovation, which shall transform him, body, soul, and spirit, into the likeness of his Lord.

"Thus might we imagine an aged and lonely cottager, musing at nightfall in his desolate home, upon the partner of his bosom, now tenanted the grave, and his children, who have long since wandered from his hearth, to a distant land, and are there regardless or ignorant of the sorrows with which his declining years are darkened. And as he cowers over his scanty fire, the unbidden tear will fall, and his heart is full of the bitterness of despair. But, enter with the unexpected tidings that his children live; that, prospered and wealthy, they are yet affectionate; that their hearts still yearn towards their early home and the parent who holds it; that they are even now on their way to soothe and gladden his few remaining days;—and although you have made no immediate change in the man's lot—although the hovel is yet dark and cold, and the embers emit but the same dull and saddening light; the whole scene is changed to his eyes, and, instead of its former desolateness, it has become radiant with the lustre of his new-found happiness. A new element is poured into his mind, and the faith of your message has changed his whole soul. Is there no reality, no enjoyment in this translation from despondency to hope, from comfortless and unpitied helplessness to the glad expectation of attached and watchful children? Yes; let his lot remain long but what it had been,—he feels, and you cannot but feel, that the credence given to your tidings has renewed his youth within him, and thrown a new coloring over the whole scene of squalid poverty that surrounds him. And, if you deny not the reality of the happiness because of the absence or present delay of any outward change, should you dispute the reality of the believer's peace, because as yet he is but the expectant heir, and not the joyous possessor, of a heavenly mansion?"

The author then states, that the preservation of faith, in its purity and power, depends on "divine truth as its aliment, and the Holy Spirit as its author and upholder." He says truly, that no mere forms or rites can preserve the vital principle of faith; and he points to the church at Geneva, to the English Presbyterians, and to Protestant Germany, as melancholy examples.

II. The intimate connection existing between this faith, and the missionary efforts of the church, is clearly shown, in the effects of strong faith, on the *enterprises*, the *resources*, the *doctrines*, and the *motives* of the church, in developing the *force of pious example*, and securing the *divine influences*. Under all these heads, are many excellent and timely remarks, which we should be glad to quote. Under the head of *resources*, the author says,—

“Consecration to God of our hearts and our substance will produce a liberality, which would, to a lukewarm age, seem fanatical and extravagant. Living as in the constant view of the last judgment—estranged from the world, and thus exempted from the various and costly sacrifices it requires to fashion, to pride, and to luxury—the conscientious frugality of the church would enable the poorest and the richest members to unite in habitual contribution. A simple-hearted faith would banish also from the confines of the church that pretended spirituality, which anxiously excludes religion from the scenes of business, and shuts her out from all interference with pecuniary matters, under the pretext of guarding her sanctity, but in truth for the protection of a hidden covetousness. In the better and happier era of her history it is found, that religion is a familiar and every-day guest, visiting not the chamber of social or secret prayer and the sanctuary only, but passing through all the scenes of human industry, and shedding over every occupation her mild and hallowing influence. Systematic contribution to every form of religious benevolence, will then be regarded as a necessary mark of true piety. But the chief treasures of the church are not her stores of silver and gold, but her living members, with their spiritual endowments of varied character and grades. And how greatly would a revival of primitive faith draw upon these her spiritual resources, for the supply of the perishing heathen. The missionary cause would not be considered as making well nigh its exclusive appeal to ministers of the church; but the merchant, the artisan, and the farmer, each anxious to give himself to the Lord’s service, would present not a stinted tithe of his earnings, but himself, his personal labors, and his life, as an offering to the great work of evangelizing the heathen.”

III. The deficiencies in the faith of Christians now, which retard the success of the Gospel, are then stated to be “painfully evident, in the inadequacy of the *views* which that faith ministers; of the *external fruits* which it produces; and of the *internal spirit* which it breathes; or in its influence upon the intellect, the conduct and the affections.” Under the head of *deficiency of views*, the author specifies, defective views respecting the miseries of the world, the promises of Scripture, the peculiar opportunities of the age, and especially the “slight and irreverent estimate we form of our *Divine Ally*.” Our deficiency in *external fruits* is shown, in the want of a spirit of prayer, so evident in the languid attendance on the monthly concert; and in the want of liberality, and of willingness to make sacrifices for the cause of Christ. The *internal spirit* of Christians is proved to be defective, by the want of a proper degree of love to God and men, hatred of sin, desire for conformity to the divine image, holy confidence in God, and desire for the promotion of His glory.

We quote the author’s magnificent and affecting peroration:—

“Church of the living God, is there not utterly a fault amongst us in this matter? And until our faith increase, can we hope that, according to the rule of Paul’s apostolic labors, the destitute Gentiles should be evangelized? Is not an enlargement now demanded and now due, in the labors, prayers, and alms, that go to sustain the cause of Christian missions? and what but the renovation of faith shall work that enlargement? Let us not contrast our sacrifices and zeal merely with those of the Master whose name we

bear, and whom we have avouched as our great Exemplar: let us but measure our endeavors, in their number, and in the prudence, liberality, and perseverance that mark them, with the efforts and spirit of the men of this world, who are without hope and without God. Yielding up the comforts of home, and the society of friends, forswearing ease, periling character, lavishing life, and venturing even upon eternal ruin, as they do, the walks of this world's business and of this world's pleasures are strewed with the voluntary and costly sacrifices of time, property, comfort, life, and salvation.

"But we, with a soul to save, a heaven to lose or win, a Christ to publish, and a God to serve,—how shamefully calm are we found, and timid and half-hearted. And this, while the world is rushing into ruin, and bearing on its swollen and rapid stream our friends, our neighbors, and our children; while the earth which God has promised to bless, (and that by human instrumentality,) lies as yet, prostrate and groaning, under the curse poured out through all her coasts. The time is coming, and prophecy has foretold it, when in every land there shall be offered to God a pure offering,—when from the closet and the sanctuary, from the hill-top, the field, and the forest-side, where the children of God shall, like Isaac, walk forth at eventide to meditate, the voice of pious supplication shall ascend in one continuous stream; until our globe, as it rolls along its orbit, shall seem but a censer revolving in the hand of the Great High Priest, and pouring out at every aperture a cloud, dense and rich, of incense, fragrant and grateful to God. But, as yet, the ascending cloud is one of far other kind. Its skirts are dark with sullen gloom, and its bosom is charged with indignation and vengeance. Wailing and blasphemy, oppression and outrage, pollution and falsehood, have swollen and blackened it; and with it, a cry goes up, like that from the cities of the plain, piercing the ear of God. Day unto day uttereth speech of human wretchedness, and night unto night showeth knowledge of human wickedness. What has *our* faith, my brethren, done for its relief? What will be the fruits of our belief in the alms and the prayers now demanded? what its share in the services of this assembly? Shall we not exclaim, reviewing the greatness of the task, on the one hand, and on the other the greatness of the guilt which has neglected it, as did the apostles, whilst their Lord was enjoining a duty alike necessary and difficult, "LORD, INCREASE OUR FAITH."

Such is a meagre sketch of this sermon, which we again urge our hearers to purchase and read. We do not say, that it is perfect. It might be objected, that it lacks unity, since it discusses the general nature of faith, which does not necessarily belong to a consideration of the specific subject of the sermon—the effects of a deficient faith to hinder the progress of the Gospel. Yet it might be replied, that the subject is really one—*faith*—and that the deficiencies of faith are best exhibited by placing them in contrast with its true nature and complete development. There are two or three words and sentences, which might, we think, be advantageously altered. But these are trifling points, and they become important, only because this sermon is one of the few productions which deserve to be quoted as models, and which ought, therefore, to be as nearly perfect as possible.

LITERARY NOTICES.

BOOK FOR PARENTS: THE GENIUS AND DESIGN OF THE DOMESTIC CONSTITUTION, with its Untransferable Obligations and Peculiar Advantages. By CHRISTOPHER ANDERSON. From the Elinburg Edition. Boston: Perkins, Marvin & Co., and William Peirce. New York: Leavitt, Lord & Co. Philadelphia: Henry Perkins. 1834. 12mo. pp. 420.

We recently invited attention to Mr. Levison's work on Mental Culture, as an aid in the great work of Education: we have now the pleasure to recommend a work whose excellence is brightly manifested in the very point where Mr. Levison's seemed most deficient—in throwing over the whole subject the broad and *heavenly* light of the Bible.

Ever since we read the Family Monitor of Mr. James, of Birmingham, (Eng.,) in which he speaks in the most glowing terms of Mr. Anderson's volume, and gives some extracts from it, we have ardently wished to see it. Our wish is now gratified.

We hardly know when we have read a volume, which has left upon our mind such strong, distinct and deep impressions. We are prepared to say with Dr. Wisner, in his Introductory Notice to this edition, "It is a *very* able discussion of a most important subject, *nowhere else, within my knowledge, treated in the same radical and thorough manner.*" It is truly and *pre-eminently* the "Book for Parents;" and most earnestly do we pray that God will incline the heart of every parent in this land to procure and read it without delay; without hesitation. We are mistaken if any *Christian* parent can read it, without imbibing from its pages views that will go with him to his grave—that will spread over his family circle a new charm, a new sense of responsibility, an endearing, ennobling, transporting interest. It is no common book. Whatever becomes of others, *this book will make its mark.*

It will gratify some of our readers to know that Mr. Anderson is pastor of one of the Baptist churches in Edinburg. We cannot but rejoice to find our Scottish brethren in that renowned city of modern philosophy and letters, favored with the evangelical ministrations of such men as CARSON, and INNES, and ANDERSON. May their profiting appear unto all!

Again, we beg our readers, whether parents or not, to procure Anderson on the Domestic Constitution.

A NARRATIVE OF THE MISSION TO ORISSA, (the site of Jugernath,) supported by the New Connexion of General Baptists in England. By AMOS SUTTON. Boston: Published by David Marks, for the Free-Will Baptist Connexion. 1834. 12mo. pp. 424.

We feel that we owe an apology to our readers for not noticing this very interesting book at an earlier period. But the truth is, we have been hoping it would be in our power to give them a much more extended view of it than can find a place among our literary notices. It eminently deserves a full review. Though recording the history of a mission not immediately connected with our denomination, and printed more especially for our Free Will brethren in this country, we feel as if in the best sense the *cause* is our own. We love it for our Saviour and our brethren's sake. No one, that has ever heard Mr. Sutton, but must wish to possess this book.

We trust the visit of Mr. Sutton in this country will form a new and delightful era in the history of our Free Will brethren. Indeed, we know that the spirit of reformation and benevolent missionary zeal is rising among them with power. May the God of love pour out this spirit upon them largely and guide and bless them in every effort to extend his truth, and advance his glory.

LIFE OF THE REV. JOSEPH EMERSON, pastor of the third Congregational church in Beverly, Mass., and subsequently Principal of a Female Seminary. By Rev. RALPH EMERSON, Professor of Ecclesiastical History in the Theological Seminary, Andover, Mass. Boston: Published by Crocker & Brewster. New York: Leavitt, Lord & Co. 1834. 12mo. pp. 454.

To all who feel an interest in the cause of Female Education, in the state of religious society in New England for the last thirty years, and in the introduction of the Christian Millennium, this book will possess peculiar value. Though we, of course, except to Mr. Emerson's views on one point—that infant baptism is a divine ordinance, and "the means of the conversion of myriads," (pp. 14, 15, and 292,) yet, with this single exception, we can heartily recommend the volume as an unusually rich feast of Christian taste, intelligence, and piety.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burmah.

MR. BENNET'S JOURNAL.

RANGOON.

(Continued from page 199.)

Rangoon, July 6. Another Karen inquirer called to-day. He is from the village of Thah-meing. Ko Thah-byoo had given him a tract, on one of his excursions, which he had read, and, liking the contents, called to get more light on the way of salvation by Jesus Christ, as the roads are so bad that it is nearly impossible for any to get into town.

9. Another inquirer came in this evening, for the first time, who seemed to listen well.

Exertion of Native Converts.

11. Mounz Zoo-thee left to-day, with his tracts, for a visit to his friends and acquaintance, on the Dalla side of the river; and Ko Thah-byoo has also left, to-day, for the Karen wilds, with 300 more tracts. As the rains render itinerating nearly impracticable, he is permitted, on this tour, to attend to the teaching of a few of his countrymen in *Man-bee*, who, he says, are very anxious to learn Karen.

Worship of Brazen Images.

12. In my evening walk, entered a long row of public buildings, near a pagoda, where there was mounted on a projection of the walk, 52 brass images in a row; about 18 inches high, all alike, and very well finished.

In three other buildings near, there were three others, of brass, brick, and mortar. There were several men, who had just come with their offerings of flowers and rice, to these senseless images, and who kneeled and muttered a prayer, the meaning of which, I presume they were as ignorant, as the brass to which it was addressed. After this was done, I had a little conversation with them on the folly of the worship. One man said that it was all *allagaba*, that is, *for nothing*, but yet pleaded "custom." The others were not so liberal: they contended that it was the "most excellent deity," and they should be punished in hell, if they did not worship, &c. One contended that there was life in the images, though it was imperceptible to mortals!

21. Lord's day. Nineteen at worship. The great Priest, who came down from Ava, with the Woongee's great wife, died last night,—more than 90 years old. He was one of twelve who form the council of priests for the empire. He is to be preserved or embalmed, and the remains, I understand, burned some time next March.

The great Idol of Guya.

22. The idol which has just arrived from Guya, via Bengal, was, to-day, raised from its quiet repose in the hold of the vessel, and deposited on a platform, placed upon two Burman boats, where he is to sit and ride to Ava. The Woongyee family, and suit, attending this interesting

ceremony. His godship is enclosed in a strong box, and, of course, was invisible to the great concourse of spectators.

23. A small hole has been cut in the box of the idol mentioned yesterday, so that the face of the idol may be seen; and to-day all the town is in commotion, in order to have a peep at the old block of stone.

24. The Burmese ambassador, who has just returned from Bengal, has brought a picture or map of the place where Gaudama became deity, and gives the description very much like that contained in their sacred books, which they say remains the same now; and many things he relates that he has seen, are right in the teeth of assertions in Mr. Judson's Balance. The latter says they are not, the former that they are, in existence. The people continue to visit the newly arrived idol, and some affirm that it is made of precious stone, &c., with a thousand other stories to deceive the people.

An intelligent Inquirer.

25. To-day, a respectable man, who formerly had a situation under Government, in Ava, called, and said there was much in the new religion that he liked, and some things he did not like. He talked candidly,—did not seem disposed to dispute, and seemed pleased with the answers to his queries. But though he appeared sincere, experience has taught us that an acquaintance is necessary to form *correct* opinions of these versatile people. But, amidst all the folly now prevalent in town, it is encouraging to see one who professes to dislike it. May they all soon see their folly.

26. Moung Zoo-thee returned this evening, having dispersed 200 tracts in his peregrinations, and conversed with many, some of whom listened well, and others derided.

New Device of the Enemy.

July 7. Received letters, to-day, from Mr. Kincaid, who writes that he is doing well in Ava, and has many inquirers. I learn from some

of the natives, who now and then call on us, that our tracts have been taken by people who live here, to Bassim, and there exchanged with the poor ignorant Karens, for fowls;—some of the fowls being charged as high as 10 or 12 cents.

This is a new device of the adversary, and one in which I trust time will show that he has overreached himself; for the Karens, or, at least, many of them in this empire, can read Burmese; and why may we not hope and pray that those who have heretofore had no religion, may find the truth as it is in Jesus, through the means of these same tracts!

28. Lord's day. Only 12 at worship.

29. The whole city is in motion to-day, to get the last peep at the old stone idol from Guya, as it leaves, to-day, for the "golden city." Were a live mammoth to visit an American city, it would not create a greater stir for the time being, in proportion to the people, than this same stone image has done here. Surely, to see what we have seen, for a few days past, is but poorly expressed, when we say "The people are mad on their idols."

Ko Thah-byoo's Tour.

11. Lord's day. After worship, four of our congregation (disciples) left us for Maulmein, two of whom belong there. Just as they left, Ko Thah-byoo returned from the Karen jungle, and gives a very flattering account of his tour. There seems to be considerable excitement among the Karens, notwithstanding the opposition of the Burmese, who are very violent, and who broke up his school. He then turned his attention to preaching the gospel, gave away 400 tracts, and says he cannot tell how many are *considering*, but he tells of 10, whom he considers hopeful inquirers, and 3 who will ask for baptism after the rains, when they can come into town. These poor people meet with much opposition in the Provinces, though under the English government, from the Burmese and Talings; but here it is

tenfold worse. Yet I do hope that many of them will find their way out of this evil world, to Abraham's bosom.

Four Karen Inquirers.

12. This afternoon, four Karens called, one of whom is mentioned July 30th. The others, we have not seen before. They have none of them seen Ko Thah-byoo, which is rather singular, as he has been to their village. They reside in Peing, only a short distance from here. Two of them were old and grey-headed, and when asked where they expected to go, when they died? replied, "They did not know; they had no idea; but supposed where their ancestors had gone!" They do not worship idols, and hold Boodhism in contempt. It awakened peculiar feelings in my bosom, to see these people on the very verge of the grave, and wholly ignorant of whither they were going. They listened very attentively to the truth as revealed in the New Testament, and it seemed to make some impression on their untutored minds. The man mentioned July 30th, proposed to get the permission of the king for a tract of land, and have all the Karens settle on it, and learn to read and write their own language. This was an idea wholly his own; and if it were practicable, I do not know of any thing which would be better for these people, in a moral, civil, and religious point of view. But I should as easily expect to plant a colony on the Desert of Sahara, and succeed, as, at present, to see this idea carried into execution.

14. We just learn that there has been a great fire in the walled city of Ava; and English accounts say 3000, and Burmese accounts, 5000 houses were consumed.

Two Inquiring Priests.

15. Among others who called today, were two priests, who have not been here before, and who, when there were no others by, listened attentively; but were silent, and heard, when others came in. They said

they had read some of our tracts, and liked them; but when they spoke to any of their fraternity on the subject, they were soon cautioned to be quiet.

Robbery.

18. Lord's day. Early this morning, a thief or thieves entered our house. The robbery was very artfully executed. He either blew out the light, or it went out, as it sometimes does. The value of the articles stolen, is not much, probably 60 or 80 rupees.

Expensiveness of Boodhist Customs.

24. I understand, that, in order to prepare for the *Tong Pwai*, to blow up the Ava priest, who died here recently, every house is taxed five rupees, and some of them ten rupees. Preparations are making, though the festival does not take place till next November.

Compensation for Murder.

26. Last evening, a woman, who, in an angry pet, beat the head of a child, seven or eight years of age, so as to cause its death, was drummed through the town, and afterwards discharged. An order was given, several days since, I understand, for her to be beaten to death, as a punishment for the commission of her crime. However, she seems to have had friends, who came forward and paid 300 rupees, which is here the price of blood, which the parents accepted in lieu of their child; and, after giving near 200 more to the government officers, the affair is settled.

I understand it is a custom, that 300 rupees, or thereabouts, shall be paid for murder. In case the parents, or friends of the deceased will not accept of it, then life must go for life.

It is only a few days since a young man was beaten to death, for murdering a young girl whom he wished to marry, and the parents of the parties could not agree to it. He seems to have been determined, that if he could not have her, no other one should,—and he stabbed her

with a knife. He then gave himself up to justice, and when offered his life for 300 rupees, refused it with indignation. I suppose he was urged on in this affair by one of their superstitions, vainly supposing that if he could not be joined to her in *this state*, he would in *the next*; as they are in the habit of supposing that good friends keep together in their several states or transmigrations.

Animating Intelligence.

26. Moungh Thah, the Karen inquirer, who lives more than ten miles from here, (mentioned June 30,) came again to-day, and gives a most animating account of himself and some of his neighbors. He says he ceased to worship the Nats, when he first heard of Jesus, and that he believes the truth with all his heart. He is very anxious to learn to read Karen. He says a son and nephew of his can read Burmese, and through them, he hears the New Testament read. He says that he prays every day that his dark mind may be enlightened,—that he may be freed from every vestige of his former darkness,—that he may become a true disciple of Jesus, and be taken where Jesus is, when he dies. The spirit of God evidently is working with power on his untutored mind. He says it occupies his waking hours, and that he dreams of heaven and Jesus often! He told one of the disciples there, he designed to be baptized in a few months. He is a man of influence in his neighborhood, and, I believe, a petty officer of government.

(To be continued.)

By the recent arrival of the ship Albee, from Calcutta, we have received letters from our missionary friends in Burmah, up to the 31st of last January. By those which follows, it will be seen with grateful joy that the press is established in Ava, the translation of the Bible completed, and the Spirit of God poured out upon the Mission.

AVA.

MRS. KINCAID TO MRS. BENNET.

Our readers will doubtless be pleased to see the spirit of Mrs. Kincaid, as it is developed in the following extract, though the intelligence is not so late as we have given in Mr. Kincaid's last Journal.

Ava, July 24, 1833.

My dear sister Bennet,

I was gratified in receiving your kind note, together with letters from our dear friends. I wrote you a small note on our arrival here, which will inform you of our reception in this city. It is our fervent prayer that the Lord of Hosts will direct and guide our steps, and that he will dispose the hearts of this despotic government to yield to the all powerful preaching of the blessed gospel. Ever since our arrival in Ava, we have had visitors daily. Some, we hope, have seen the wretchedness of idolatry, and experienced the power of the cross.

I shall mention one interesting case. An old man about 60 years of age, has visited us ever since we came here; and, after listening to the instruction of the gospel for about a month, he told Mr. Kincaid he could no more worship idols; that he put his trust in Christ, and often tried to pray to God for a new heart. We hope he has experienced the sweets of religion. Of him, together with many more, we have some cheering hope. The call for books is so great, that we often fear the government. But how can we refuse to give the word of God to those who are perishing for the lack of the knowledge of a Saviour, and diffuse among these benighted heathen, the all-redeeming love of Christ. My dear sister, we feel it our duty to obey the commands of Christ, and to preach the gospel to every creature. Oh that the time of Burmah's conversion might be at hand! May that be our daily prayer. Ko Shoon and Ko San-lone spend their time in travelling about the town, preaching in the different zayats to those

who are anxious to hear. They relate many interesting cases of inquiry.

It is a long time since we heard from Maulmein, except by a small note sent by Mr. Cutter. I hope to hear from them all soon. I am glad to hear that the school is in operation at Maulmein. There is some prospect of having one here. Many children have offered to come, and we intend erecting a *zayat* immediately.

I should mention that we have met with one of the oldest disciples. He lives in the jungle, about 20 miles from the city. He has visited us twice since we came here, and we had the pleasure of partaking the Lord's Supper with him. I must conclude, wishing you the light of God's countenance, and much strength to labor in his vineyard. Remember me in much love to Mr. B.

Your affectionate sister in the bonds of Christ,

B. KINCAID.

The following letters refer to the establishment of a Press in the metropolis of Burmah.

MR. KINCAID TO MR. JUDSON.

Ava, July 24, 1833.

Dear Brethren,

One of the brethren who understands printing, I think ought to come, and bring on a press. I am sure it will do much to render the mission permanent in Ava. The Burmans, themselves, are anxious to have a printing establishment here. The King, before his illness, made some effort to get a press. *Now*, one of the Princes, who reads and writes English, is much in favor of having such things encouraged. Dr. Price began a dictionary of English and Burman, by this Prince's request, Mr. Low has completed it, and the East India Company have agreed to pay the expense of printing. It is not a large work, and therefore would not cost much time. Mr. Low wishes to ascertain whether we in-

tend putting up a press here, and if so, wishes us to print the work.

My own view of the subject is, that probably for a long time, another opportunity so favorable for introducing the press, will not occur.

The whole country is open to the introduction of books, and if we will not push on our work, the blood of these millions will be required at our hands. Providence plainly intimates, I think, the path of our duty. We are not to stand on the frontiers, and *guess* what may or may not be the result of entering the country in earnest. The time has come, when we ought to act, and in that part of the empire where our labors will be most felt, and so hasten the day of Burmah's deliverance. Will not one of the brethren offer himself for Ava? Is there not one who longs to put in operation that machinery, which, under God, is destined to sweep away every vestige of idolatry from Burmah? The miseries of millions urge you on in this work.

Pray for us, and let us hear from you as often as is convenient.

Your ever affectionate brother,

E. KINCAID.

MR. CUTTER TO DR. BOLLES.

Maulmein, Sept. 6, 1833.

Rev. and dear Sir,

When I last wrote to you, I little expected Providence would so soon call us to another scene of labor; but I feel daily more and more convinced, both from observation and experience, that "His ways are not as our ways, nor His thoughts as our thoughts." God often works in a most mysterious way, and sometimes makes use of the feeblest instruments, in accomplishing some of his great and important ends. Whether the object, which we now consider of so much importance, will be obtained through the measures about to be adopted, or not, is only known to Him without whose assistance and blessing all our efforts will be in-

vain; but whose smile of approbation will ever ensure abundant success in that way which will be most conducive to His glory.

As it regards the path of duty in this case, I have made it a subject of serious and fervent prayer, and looked to God for an answer to my petitions, by directing my brethren in their decision upon the case. At no former period, have I ever felt my dependence upon God so much as now, nor my need of divine grace and heavenly wisdom, to assist and direct me, as in view of this important undertaking.

Whether the course I am about to undertake, will meet the approbation of my respected patrons—the Board—I cannot tell; but that it should be taken, is the *unanimous* opinion of all the brethren at the station.

I intend to go with one press, (the one presented by Mr. Loomis) a small quantity of type and paper, and one sett of stereotype plates, if they can be completed in season. We are daily making preparations, and hope to get away in about three weeks.

Requesting a continuation of your prayers on our behalf, I subscribe myself your servant in the missionary field,

O. T. CUTTER.

MR. CUTTER TO DR. BOLLES.

Rangoon, Nov. 14, 1833.

Rev. and dear Sir,

You will doubtless receive letters, long before this reaches you, informing you of our departure from Maulmein, and arrival in this city, on the 27th of September, with the printing press presented to the mission by Rev. E. Loomis, intending to proceed to Ava, as soon as practicable. I had hoped to have been away before this, but various circumstances have contributed to detain us. I found great difficulty in procuring a boat sufficiently large to carry up the printing apparatus and our bag-

gage, without paying an enormous price. We have now engaged one.

At present, the river is swarming with pirates, who are urged forward in their depredations, on account of the great scarcity of provisions up the country. A man, who recently came down from Ava, says that the price of rice was five rupees per basket, and other articles in proportion; while, in Maulmein, rice can be obtained for three quarters of a rupee per basket.

Since I have been here, I have called upon the Viceroy, and other officers of government, several times, and have met with a favorable reception. They also requested me to put up the press, which I did, and set up the first part of the 5th chapter of Matthew, and a small national song, which the Viceroy sent me. On the 5th of November, he and his wife, and several other government officers called to see the press and printing,—an art of which they had never formed any idea before.* They expressed themselves much surprised and gratified, at seeing so wonderful a machine in operation.

When I left Maulmein, things wore rather a pleasing aspect. Several had been baptized, and others gave good evidence of having been born of the Spirit. Among the latter, were three connected with the Printing Department, who have been added to the church since I left.

My pass from government was received yesterday, and I think there is no doubt I shall be off by the 20th. The Viceroy and government men have told me several times they were afraid I should be *robbed*. In fact, they thought there was scarcely a chance for our escaping. But we feel it to be our duty to go on as soon as possible. O may we be guided by Infinite Wisdom, and preserved by a kind Providence. We feel,

*The fact that Mr. Hough had a Press here, was very little known. I have been informed from those who frequented the house, that they never suspected the fact.

like one of old, that we go up, "Not knowing the things which shall befall us" on our way, or when we shall have arrived. Pray for us.

I remain your servant in the gospel.

O. T. CUTTER.

MR. KINCAID TO MR. JUDSON.

Ava, December 21, 1833.

Dear bro. Judson,

I think I informed you some time ago, that two have been baptized in Ava, *Ma Nwa-oo* and *Moung Kay*. We have a number of promising inquirers, but have not so great a number of visiters as formerly. The reason of this falling off, is probably owing to the great festival in the Palace. The young Princess has her ears bored, and a festival is to continue 49 days, more splendid (it is said) than any thing of the kind ever before exhibited in Burmah.

Mrs. Kincaid and myself called yesterday, and spent two hours, having previously been invited. We had no sooner got seated, than the King fixed his eyes on us. The *Woon-gees*, and *Atwen-woons* with whom we sat, bid us turn our faces towards the King, as he wished to see us. Soon the King got up, walked among the Princes, and inquired who we were. After a long conversation, he returned, and soon we had each a splendid present of Burman silk, and a silver vase loaded with flowers. The silk and flowers, they said, we must take home. *Moung Sa*, then said, "You see how kind the king is; and hereafter it will not be proper for you to give books."

I listened attentively to what he had to say, but made no reply. I mention these things, because I think it is the first time, that His Majesty has known or heard any thing about us. Whether he will take any further notice of the subject, or not, is impossible to say, and probably is of little consequence.

Moung Kay who was baptized the 20th. of October, is a learned Burman, I have put him to studying the

Scriptures, in hopes that he will become a useful preacher of the gospel. He is not afraid, and is daily advocating the cause of God. His wife and relations at first were bitter opposers, but are a little more quiet now.

On the whole, I see no reason to be discouraged. What we most need is entire devotedness to God, and reliance on the Holy Spirit's promised aid. More than ever, I am convinced, that an evangelist should have singleness of purpose—that his preaching, studying, and conversation should bear directly on one point, the conversion of souls.

I find it is comparatively easy to convince the heathen that there is a living God, and that idols are a cheat; but what have I gained? Just nothing, because they are ignorant of Christ, and consequently ignorant of themselves.

Major Burney tells me you wished to come to Ava, but he thinks it would not do. He says the reason why the Governor of the North Palace, and several others, speak to me as they do, on the subject, is because they hate the *Woon-gees*. This may be the case in part; but it is well known the *Woon-gees* are disliked by all classes of people, from the Prince downward. If these ministers could have their wish, not a foreigner would be allowed to remain in the country; while the Princes, and most of the members of Government are partial to white foreigners.

Yours very affectionately,

E. KINCAID.

MR. KINCAID TO DR. BOLLES.

Ava, Jan. 22, 1834.

My dear Sir,

I embrace this opportunity to inform you that we are well, and that, on the first day of January, we had the pleasure of welcoming to the Golden City, our dear friends, Mr. and Mrs. Cutter, after a passage of 43 days, from Rangoon. Bro. Cutter enjoys fine health: Mrs. Cutter is rather poor. Both are getting on

finely in the language. They read well; and, in conversation, with a good deal of care, can be understood. In five or six months, they will be able to render direct assistance, in teaching inquirers the way of life. Bro. Cutter has got up the press, and will immediately print off an edition of the *Ship of Grace*, and the *Catechism*. I have introduced Bro. Cutter to a few of the government men. They were friendly, and one Woon-gee made many inquiries about printing.

On the 20th of this month, I baptized *Moung Shwa-ra*, a young man 25 years old, and a country-born. The ordinance was administered in the Irrawaddy, a little distance from the king's water palace. About 20 of the heathen came around, and listened to all the services in the most respectful manner. Among our inquirers, are some who listen to the news of salvation with joyful hearts. Very many have their eyes half open, and inquirers appear to be gaining on every hand. We occupy a *zayat*, about a mile and a half from Ava, on the great street that leads to Ummerapooa. At this station, several hundred persons hear the gospel daily. We occupy another *zayat*, on the south side of the city, and the verandah of our house is another preaching place. *Ko Shoon* and *Ko San-lone* are my assistants in preaching. They are good, faithful men. I preach every evening, in the house. From what we see and hear, we feel encouraged to go on. We feel that the *still small voice* is abroad.

Just at this time, a most dreadful calamity is visiting this city. The small pox is successively carrying off multitudes,—old and young. The fires which burn the dead, do not go out. It is truly distressing to see the people falling before this angel of death. I should be glad to write another letter, but our notice of this despatch is very short. Pray for us, that we may trust in the living God.

Very affectionately,

E. KINCAID.

MAULMEIN.

MR. JUDSON TO DR. BOLLES.

Maulmein, Sept. 24, 1833.

Rev. and dear Sir,

Since the last of June, fifteen natives have been baptized here,—six of them girls from the Chummerah school, and two from the Maulmein school. In the latter school, there are about fifty in daily attendance. On the departure of Mrs. Cutter, the whole devolves on Mrs. Hancock, aided a little by Mrs. Brown.

I have lost a month, through a complication of ailments, but am now better. Have no remaining hope of finishing the translation of the Old Testament by the end of the year; but shall do as well as I can.

Yours, faithfully,

A. JUDSON.

MR. JUDSON TO DR. BOLLES.

Maulmein, Dec. 31, 1833.

Rev. and dear Sir,

The only noticeable change that has occurred, during the last six months, among the members of the mission at this station, is the removal of bro. and sister Cutter to Rangoon and Ava. We are daily expecting to hear of their arrival in the capital. Bro. Kincaid will inform you, that the series of Christian baptism at that place, which will continue, we hope, to the end of the world, commenced last month, in the persons of two converts, one the wife of Ko H'lay, an old Rangoon disciple, the other a respectable inhabitant of Ava. Glory be to God!

During the said period, ten have been added to the native church in this place, of whom five are young men of some promise; two are women whose husbands are unconverted; one is a widow woman, by birth a Karen; and two are girls from the school. The church now consists of 93 communicants. None have been excluded, and none suspended,

from communion;—but there are two cases, which would probably be pronounced censurable, did not circumstances, at present, preclude proper investigation.

Eight have also been added to the Karen church at Chummerah, making 99, who have been baptized from among the Karens north of Maulmein. Of the said eight, two are men, and six are young women or girls from the Chummerah boarding-school.

I did hope, at one time, to have been able to insert, under this date, a notice of the completion of the translation of the Old Testament; but though I have long devoted nearly all my time to that work, I have found it so heavy, and my health (as usual this season) so poor, that though near the goal, I cannot yet say, I have attained.

Yours, faithfully,

A. JUDSON.

TRANSLATION OF THE BIBLE INTO BURMAN, FINISHED.

By the postscript which follows, it will be seen that January, 1834, forms a new and important era in the history of the Burman Mission. Who will not sympathize with Mr. Judson in the feelings with which he finished the last leaf of his translation? *It is now to be printed.*

P. S. Jan. 31, 1834. Thanks be to God, I can now say, I have attained. I have knelt down before him, with the last leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts, to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace: I have dedicated it to his glory. May He make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our great God and Saviour Jesus Christ! Amen.

P. S. 2d. The following tables may afford some satisfaction.

FIRST TABLE.

Persons baptized in Burmah, previous to the year 1833.

	Burman.	Karen.	For.	Total.
Maulmein,	68	83	129	280
Tavoy,	7	174	1	182
Mergui,	3			3
Rangoon,	50		1	51
	—	—	—	—
	128	257	131	516

SECOND TABLE.

Persons baptized in Burmah, in the year 1833.

	Burman.	Karen.	For.	Total.
Maulmein,	10	16	18	44
Tavoy,	2	14	3	*24
Rangoon,	5	6	1	11
Ava,	2			2
	—	—	—	—
	19	35	22	81
Add 1st table,	128	257	131	516
	—	—	—	—
Total,	147	292	153	597

N. B. Of the Burman converts eight have been excluded, two in Rangoon, two at Tavoy, and four at Maulmein, beside three or four in Rangoon, on whom the sentence has not been formally pronounced. Of the Karens, two have been excluded in this district, and a few others remain suspended. Of the foreigners, most of whom are removed to other countries, and are destitute of proper pastoral supervision, many, it is said, have fallen into sin, but not many cases of actual apostasy have been ascertained. A. J.

TAVOY.

MRS. BOARDMAN TO DR. BOLLES.

Tavoy, Sept. 7, 1833.

My dear pastor,

A few months since, I forwarded to America, a small box, containing the writing-desk, and some books, belonging to my departed husband, to be kept for my dear child. I also copied and put into the writing-desk, extracts from Mr. Boardman's private journal, which will greatly enhance the value of the Memoirs.

In the writing-desk, I also sent a paper containing an Inscription in English, and another in Burman, intended for a tablet to the memory of my beloved husband. I have lately had the mournful satisfaction

* According to Mr. Mason.

of receiving the tablet, finished in a very neat manner. The English is shortened, and is, therefore, unlike the inscription sent you; but the Burmese is done out in full, and is very handsomely executed. It is of marble, two feet, seven inches in length, and two feet one inch in breadth. It has a very fine black polish, and the letters are cut and gilded.

The tablet is a present from the three highest officers in the civil department on this coast, Major Henry Burney, A. D. Maingy, Esq, and E. A. Blundell, Esq. I mention this, because I know it will be gratifying for you to know that the memory of my inestimable husband is cherished with feelings of respect, in this part of the world, and by those no way connected with us. I have had a roof of leaves, with wooden posts, thrown up over the monument, the expenses of which are defrayed from the same source as the monument itself. It would quickly go to ruin, without some shelter of this kind.

I have received your communications of Dec. 20th, 1832, informing me of the contents of the box for schools, which has since come safely to hand.

I have written to Mrs. Bacheller and Mrs. Caswell, and shall send their letters with this. Mrs. B.'s very kind letter, I have also received, and will answer at an early opportunity.

I wrote in June,* giving an account of the schools, as you desired. Since that date, there has been one addition of eight or ten to the schools in town. One little half-cast boy, whose father is dead, has been received into the boarding-school. He is patronized by the Deputy Commissioner, Mr. Blundell, who gives three rupees per month for him, which sum will be credited to the school fund. Our last arrival from the jungle, informed us that the Karen school, taught by *Shwa-Boo*, averages from 25 to 30.

I am not certain that I mentioned

*This letter has never been received.

the Sabbath school in my former letter. It contains 80 children, and is very interesting and encouraging. Mrs. Mason superintends the Karen department in the Sunday school, and the English and Burman lessons fall to my share.

Mrs. Mason has lately commenced a course, the continuance of which, if practicable, will, I think, be productive of much good. It is visiting the schools in town, accompanied with the native assistant, Moug Shway Moug, who improves the opportunity of speaking to those who chance to be present at the schools, and there is, not unfrequently, a large assembly, composed chiefly of women and children.

We are all in excellent health. You, undoubtedly, learn all that is interesting from the heathen at the different stations. The last year has been signalized by the arrival of several dear brethren and sisters, to strengthen our hands and encourage our hearts. Would that we could welcome an arrival of some at Tavoy.

Yours most respectfully,

S. H. BOARDMAN.

France.

INSTRUCTIONS

TO THE REV. ISAAC M. WILLMARTH.

Given in the city of New York, the evening previous to his embarking for France.

The Corresponding Secretary being absent, on his late tour to the south, this service was performed by Prof. Chase, of the Newton Theological Institution; who, immediately after addressing to Mr. Willmarth the charge connected with his ordination, proceeded to remark, substantially, as follows:—'Thus much we should wish to say, whatever field you might be entering as a minister of the gospel. But yours is a special case; and it is proper that we give some special instructions, in a written form, so that you may peruse them, when you are far away. In the absence of the proper officer of the Board of Missions, under whose patronage you are to toil, I have been requested to perform this service. Permit me, then, to offer a few hints relative to your expected labors in

France; and permit me to read them here, in the presence of this solemn assembly, that all may understand the objects of your mission.'

Dear Brother,

You go forth as an ambassador of God, not as a political emissary. Keep aloof, then, from the strife of party politics. You have a nobler work to perform. Labor to make the people, by the grace of God, good and happy citizens on earth, and capable of participating in the eternal bliss of heaven. It is yours to promote the permanent interests of liberty and of man, by promoting allegiance to God through the ministry of reconciliation by Jesus Christ, which has been committed to you. Maintain, now, this high and holy character. Be, indeed, an angel of mercy to all upon whom you can have any influence. Do what you can, in the name of the Lord, to save an immense and most interesting portion of the human family from the tyranny of sin, from the horrors of anarchy on the one hand, and of despotism on the other; and, above all, from the abyss of endless despair.

At Paris, you will meet with many of our own countrymen; some engaged in business, some in pleasure, some residing as students, and some sojourning as transient visitors. They are exposed to great and imminent dangers; and we wish you to be vigilant and persevering in your efforts for their spiritual welfare. As an American, you will have some peculiar facilities for approaching them. And these facilities involve a corresponding obligation. You may, indeed, have your faith and patience put to a severe test. But be not soon disheartened. 'In the morning, sow thy seed; and in the evening withhold not thine hand.'

The English at Paris are far more numerous than the Americans; and though there is some provision for their religious instruction, yet there is among them a wide, unoccupied sphere for Christian effort, which we hope you will not neglect.

The French, with the foreigners of other nations, may be divided into three great classes; Infidels, Papists, and Protestants. We say nothing of the proportion which the Infidel class bears to the other classes in France. It is enough that we have reason to fear that it embraces some millions of souls.

When you meet with persons of this character, we wish you to listen patiently to their difficulties, and be ready, at all times, to convince them of their unreasonableness. Be not soon repelled by their arrogance. Let unquenchable love to their souls, guide you in all your intercourse with them. Make due allowance for the unfavorable circumstances in which they have been placed, and for the unhappy influence of the corrupt form of Christianity, which most of them have constantly had before their eyes, and which they have very naturally, but very erroneously, identified in their conceptions with the Christianity of the Bible. Exhibit to them the truth in its simplicity; and endeavor to furnish them with a lovelier and holier exemplification of its efficacy, than they have been in the habit of seeing. Address not only their understandings, but also their consciences; and, with great tenderness and solemnity, point them to the bleeding Lamb of God.

The Papists consist of two classes,—the bigoted and the candid. From the bigots, you must expect reproach and scorn. But let your prayer be, 'Father, forgive them; for they know not what they do.' Endeavor to soften their bigotry, by affording them an example of true Christian dignity, firmness, and moderation. Convince them, by your whole course of conduct, that you are actuated, not by ill-will, but by the purest benevolence; and, at the same time, that you approve, as little as they do, of indifference in religion. But all that are denominated Papists, are not bigots; and when you meet with those of the candid class, avail yourself of their candor, as a means of access to them for benefiting their souls. Forget not their danger of substituting a sort of candor for religion itself. Labor, first and most of all, to convert them to Christ. When this is done, you have become the instrument of conferring an everlasting benefit; and they who have been born of the Spirit, we may hope, will, in most cases, come easily to feel the force of a candid and clear statement of our reasons for regarding the Papal authority as an unchristian usurpation.

The Protestants, also, may be considered as consisting of two classes, the lax and the more evangelical. By some of the lax and larger class, you may at first be viewed with a good-natured con-

tempt; and by some of the more evangelical class, with jealousy. Whatever of kindness may be exhibited, receive it thankfully, and reciprocate it with all the heart; and whatever of unkindness, bear it patiently and forgive. Overcome evil with good. Be frank and courteous, 'speaking the truth in love.' Make due allowance for the frailties of human nature, and for the fact that the sentiments and motives of our denomination have often been greatly misapprehended by very good men. On proper occasions, and in a fraternal manner, let the few points, on which we differ from most of our Protestant brethren, be clearly explained. Where you cannot act in concert without a sacrifice of Christian principle, act separately on scriptural ground; and God will be with you. But where you can co-operate with them consistently with your duty to the great Head of the Church, we trust that you will do it with all alacrity and promptitude. For example; unite with them most cordially in efforts to circulate the Bible and such religious tracts as 'present in various forms the most important truths, and the noblest lessons of Christianity.'

Without receding at all from the ground of truth and consistency, there are many ways in which you can manifest your ardent Christian love, and encourage and help the Protestants of France. Some of them are with exemplary devotedness, engaged in the great struggle against irreligion. Let such, especially, have unequivocal evidence that you come, not as a foe, but as a friend. Wherever, indeed, you meet with any, whether Papists or Protestants, who evince the Christian temper, love them for Christ's sake, and encourage them, not in error, but in the ways of the Lord. And wherever you can have access to the unconverted, whatever may be their nominal religion, strive to awaken in them genuine repentance, and that faith which 'worketh by love,' and 'overcometh the world.'

In respect to our French Baptist brethren, we rejoice in the confidence that you will labor diligently and discreetly to 'set in order the things that are wanting,' and that you will pursue a course like that which the apostle Paul pursued in respect to the Thessalonians, and to which he alludes, when he says, in his first epistle to that people, 'Neither at any time used we flattering

words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others . . . But we were gentle among you, even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.*

At no distant period, you will do well to visit the feeble churches, and assure them of the lively interest which we feel in their welfare. From the first of your arrival at Paris, be the affectionate counsellor of the widow and of the fatherless daughter of our devoted missionary, who has been called away from his labors to his eternal reward. A few individuals, scattered like sheep without a shepherd, you will find in that city. These it will be one of your first duties to collect, with the aid of the brother associated with you, and organize as a church. And, in order to prevent misapprehension among those who are but little acquainted with our religious sentiments, we recommend that you use, in the contemplated organization, some such declaration of belief and promise, as the following:—

Summary of Christian Belief.

We believe that the Holy Bible was written by men divinely inspired; that it is the only sufficient and perfect rule of faith and practice; and that, among others, it teaches the following important truths:

I. That there is only one living and true God, infinite in every natural and moral excellence; and that He has revealed himself as the Father, and the Son, (or the Word,) and the Holy Ghost,—the same in respect to divine essence, whatever distinction there may be in some respects,—and supremely worthy to be loved and revered, obeyed, confided in, and praised. See Deut. 6: 4. Is. 44: 24. Deut. 32: 4. Ps. 36: 5. 34: 8. John 10: 15, 30. 1: 1—13. Rom. 9: 5. 1 Tim. 3: 16. Rev. 1: 8. John 14: 26. 15: 26. Acts 5: 3, 4. 1 Cor. 3: 16. 12: 11. Matt. 28: 19. Ps. 34: 8.

II. That man was created holy, but by wilfully violating the law of his Maker, he fell from that state; by na-

*1 Thess. ii. 5.

ture there is in us no holiness; we are all inclined to evil; and, in that all have sinned, all are 'children of wrath,' justly exposed to death and other evils, temporal, spiritual, and eternal. See Gen. 1: 27, 28, 31. Eccles. 7: 29. Gen. 2: 16, 17. 3: 1—6. Rom. 5: 12. Eph. 2: 3. Ezek. 18: 19, 20. Rom. 7: 18. Jer. 17: 9, 10. 1 John 1: 8.

III. That the only way of deliverance from this state of guilt and condemnation, is through the sacrifice of Jesus Christ, the eternal Word, who miraculously assumed our nature, or became incarnate, and 'whom God hath set forth to be a propitiation through faith in his blood,' having 'so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.' See John 1: 14. Luke 1: 26—35. Acts 4: 12. Rom. 3: 20—26. John 3: 16.

IV. That all who truly obey the gospel, 'were chosen in Christ, before the foundation of the world,' by Him who sees 'the end from the beginning;' and that, in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, without whose influence, none would ever repent and believe, as every one ought to do. See Eph. 1: 4. Is. 46: 10. John 3: 6—8. 1: 12, 13. 1 Pet. 1: 2. John 16: 9. 3: 18, 19. Acts 17: 30. Rev. 22: 17.

V. That nothing can separate true believers from the love of God; but they will be 'kept by the power of God, through faith, unto salvation,' the sure and final proof of their being true believers, consisting in the continuance of their attachment and obedience to Christ, till the close of life. See 1 Pet. 1: 5. John 10: 27—29. 1 John 2: 19. Matt. 24: 13.

VI. That the only proper subjects of baptism and the Lord's Supper, are professed believers; that baptism is really and validly administered only by immersion; and that it is by scriptural example, a prerequisite to communion at the Lord's table. See Matt. 3: 6—12. 28: 19, 20. Acts 8: 12, 37. Rom. 6: 1—13. Col. 2: 12. 1 Pet. 3: 21. 2: 9. Acts 2: 37—42.

VII. That, according to the example of the apostles and earliest disciples, sanctioned by the repeated presence of Christ himself, after his resurrection, the first day of the week is to be observ-

ed as the Lord's day, or Christian Sabbath. See Mark 2: 28. John 20: 19, 26. 1 Cor. 16: 1, 2. Acts 20: 7. Rev. 1: 10.

VIII. That there will be a resurrection of the just and the unjust, and that the Lord Jesus Christ will come to judge both the living and the dead; when those who shall have continued or died impenitent and unreconciled to God, will be sentenced to endless punishment, according to the desert of their sins; and those who shall have truly repented, and turned to God, relying solely on the merits of him who suffered 'the just for the unjust,' will be completely delivered from the dominion of sin, and be admitted into the holy and heavenly mansions with everlasting joy: so shall they be ever with the Lord. See John 5: 28, 29. Acts 17: 30, 31. John 8: 21, 24. Matt. 25: 46. John 14: 2, 3. 1 Thess. 4: 14—17. Rev. 20: 12, 13. Rom. 2: 4—16. 2 Cor. 5: 10. 2 Pet. 3: 7—14.

Promise.

As we trust that we have been brought by divine grace, to receive the Lord Jesus Christ, and to give up ourselves to him, so we do now, relying on his gracious aid, solemnly covenant with each other, and promise that we will walk together in brotherly love, as becomes the members of a Christian church; that we will exercise an affectionate care and watchfulness over each other, and faithfully admonish and entreat one another, as occasion may require; that we will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and for others; that we will endeavor to bring up such as may, at any time, be under our care, in the nurture and admonition of the Lord, and by a pure and lovely example, to win our kindred and acquaintances to the Saviour, to holiness, and to eternal life; that we will rejoice at each other's happiness, and endeavor, with tenderness and sympathy, to bear each other's burdens and sorrows; that we will live circumspectly in the world, 'denying ungodliness and worldly lusts,' setting a worthy example, and remembering that, as we have been voluntarily buried by baptism, and have been raised up from the emblematical grave, so there is on us a special obligation henceforth to lead a new and holy life; that we will strive together for the support of a faithful,

evangelical ministry among us; that according to our ability and opportunities, we will, as faithful stewards of the Lord, do good to all men, especially in helping to extend the gospel, in its purity and power, to the whole human family; and that, through life, amidst evil report and good report, we will humbly and earnestly seek to live to the glory of Him who hath called us out of darkness into his marvellous light.

Dear brother! there is one other duty which will devolve upon you, and, in the discharge of which, you will need much wisdom and grace. We allude to the selecting and the instruction of suitable brethren, called of God to the ministry of the gospel. On this subject you know our views, and we need not expatiate. At every step, implore the guidance and blessing of our common Lord. Let your first care be that they be 'good men, and full of the Holy Ghost and of faith;' and let your next care be that, in habits and manners, in bodily vigor and in mental cultivation, especially in the evidences of Christianity, and in knowledge of the Holy Scriptures, they be *well* prepared for the active, laborious, and every way difficult services to which they are called. Remember the injunction of the apostle to Timothy: 'The things that thou hast heard of me before many witnesses, the same commit thou to faithful men, who shall be able to teach others also.'

In this most arduous and responsible part of your labors, 'despise not the day of small things.' In the seed-time, be not impatient for the harvest. Let no difficulties discourage you. Trust in God. Doubt not the sufficiency of the Saviour's promised grace. Proceed in this, and in whatever else pertains to the mission, not with an unbecoming timidity, but with prudence; not with spurious, but with genuine economy. Keep us duly apprized of the state of your affairs. Be a faithful steward, and doubt not the confidence and support of your brethren. Doubt not the approbation of Him whose we are, and whom we serve.

In behalf of the Board,

Yours with much esteem and Christian love,

IRA H CHASE.

New York, April 30, 1834.

LETTER OF MR. WILLMARTH.

A letter, written chiefly while on the passage, has been received from Mr. Willmarta, of which the following are extracts:

Ship Utica, at sea, May 21, 1834.

Our ship seems a little world. The company of passengers is large and agreeable. Representatives from various nations are on board, and quite a variety of languages may be heard on our deck. Our accommodations have been good. For the kind attentions which we have received from Capt. Depeyster and his lady, as well as from several individuals among the passengers, we are truly grateful. We have found that the pleasure you expressed in seeing us embark in a vessel, under the command of Capt. Depeyster, in whose skill, prudence, and kindness, you exhibited so much confidence, was not without foundation.

May 30. This morning, at half past five o'clock, we received a pilot on board; and we are now hoping soon to escape from our floating prison.

The great work is now before us. We hope and pray that the Lord will prepare us to enter upon it with invigorated minds and bodies. Many of our dear friends in America have promised to remember us in their prayers. This we have often recollected during the voyage; and it has been a source of great comfort to us. Be so kind as to present our love to all our friends, and intreat them not to forget us in their supplications.

Havre, Saturday, May 31.

I open this to inform you that we landed about 5 o'clock, this afternoon, in a little pilot boat, which came and took us from the vessel. Our trunks were taken to the custom house and examined. No difficulty was experienced. I had scarcely reached the hotel, when a young man came up, and accosted me in a most fraternal manner. It was Mr. Mines. He had heard of my arrival, in the morning, and had walked down to see me. He staid some time with me and urged me to preach for him to-morrow. He had been up to Paris

but concluded that this place could not be relinquished, and therefore he had returned.

In a letter to the Corresponding Secretary, dated Paris, June 21, 1834, Mr. Willmarth states that Mr. Porchat, the French preacher, who was expected to co-operate with him in the mission, finds some obstacles in the way of his entering upon this service. It is devoutly to be hoped that these may not long exist. He

adds, in another communication, 'I hope that Mrs. Willmarth and myself shall be preserved from discouragement. We intend to go forward, and do what we can.

'I think I shall visit the department of the north, next week, with brother Porchat, who intends to make a journey there on private business. He will aid me all in his power; for, although at present he cannot himself engage in the mission, yet he desires its prosperity.'

Operations of other Societies.

AMERICAN BOARD.

Greece.—Messrs. King and Riggs visited several of the Greek islands in September, and performed a journey through Argolis, the eastern district of the Peloponnesus. Travelling in the peninsula was not yet safe, in consequence of the recent disbanding of the army.

Malta and Smyrna. The printing establishment of the Board, which has been at Malta for the twelve years past, was removed to Smyrna in December. Mr. Temple, the superintendent, and Mr. Hallock, the missionary printer, of course accompanied it, with their families. The tempest, which swept over the Mediterranean on the 13th of December, found Mr. Temple and his company off the gulf of Smyrna, but they found shelter in a port of the island of Mitylene. Mr. and Mrs. Perkins were bound to Constantinople, at the same time, in another vessel, but happened providentially to stop at the island of Syra before the storm commenced. Mr. and Mrs. Smith were to have left Malta for Alexandria on the 11th. It may be hoped they did not leave so soon.

Soon after Mr. Temple's arrival, he received an order from the pasha, through the American consul, to leave Smyrna in ten days, on pain of being sent a prisoner to Constantinople. The consul kindly interested himself in the case, and had no difficulty in making satisfactory explanations. It appeared that unfriendly representations had been made to the pasha by certain papal and Armenian in-

habitants of Smyrna, and that the chief causes of these were, 1st, the public renunciation of a papal priest, a short time before Mr. Temple reached the city, (who recanted, however, on the next week,) and 2dly, the fact that bishop Dionysius, (or Carabet,) who has long been connected with the printing establishment of the Board as a translator, accompanied it to Smyrna. But even this might have attracted little notice, had not an ex-patriarch in the Armenian church, who was a personal enemy to Carabet, been residing there at that time, and interested himself much in procuring the expulsion of Carabet, professedly because he had married a wife contrary to the canons of the church. It was thought best for Carabet to proceed to Beyroot, and he accompanied Mr. and Mrs. Whiting to that place, at which he formerly resided. These excitements and oppositions are certainly unpleasant; but are they not to be expected? and have such things been invincible obstacles to the propagation of truth? The oppositions of unreasonable men are not to be courted; but when they come, they are to be met and surmounted by the meek but firm spirit of the gospel.

Constantinople. Mr. and Mrs. Perkins, of the Nestorian mission, arrived at Constantinople on the 21st of December. Mr. P. had heard of the death of Abbas Mirza, the heir apparent to the throne of Persia, and anticipated violent commotions as almost sure to follow the decease of the present king, who is aged and infirm. His resolution, however, to

proceed as soon as a medical associate should be provided for him, was not shaken. It must be added, with regret, that no physician possessing the suitable qualifications, has yet been found able and disposed to engage in this mission. One is greatly needed, to proceed to Constantinople without delay.

Broosa. Messrs. Johnson and Schæder and their wives arrived at Smyrna on the 19th of January, and early in February sailed from thence for Constantinople, on the way to the place of their destination.

Syria. Mr. Thomson was only waiting, in December, to be sufficiently recovered from a fever, to commence a station at Jerusalem—a city which is destined to be interesting to the Christian church as long as the church shall exist on earth. Mr. Nicolayson, of the London Jews Society, was already in the holy city.

Ceylon. Doct. Ward resides, for the present, at Batticotta, Mr. Todd at Panditeripo, Mr. Hutchings at Oodooville, Mr. Apthorp and Mr. Hoisington at Manepy. Doct. Scudder was expected to commence a new station at Chavachery, (spelled Chavooatchary in the map of Jaffna in the Monthly Paper for October, 1833) or one of its neighboring parishes beyond Salt river, and about twelve miles eastward of Oodooville. The population is numerous.

China. The following is extracted from a letter of Mr. Bridgman, dated Canton, Nov. 11, 1833.

All your inquiries in behalf of the Bible and Tract Societies, shall be answered, and your instructions executed as speedily as possible. Their appropriations were, no doubt, dictated by Him, who knows the wants of the heathen, and whose good pleasure it is that the gospel be published to them. These appropriations have come in good time, as the following notes from Afa will abundantly testify. The first was written October 7, 1833.

"Yesterday," says he, "I went into the streets with a fellow disciple, *Achang*, and we took with us two boxes of books, for distribution among the literary graduates, [about 24,000 of whom, were then present at the examination in this city.] In the space of an hour, we distributed sixty sets (180 vols.) of the Scripture Lessons; and eighty sets (720 vols.) of the 'Good Words to admonish the Age.'

All the graduates, (to whom books were given) received them with extreme joy and gladness. I have now 100 sets (300 vols.) of the first kind, and somewhat more than 200 sets (1,800 vols.) of the second; but at this rate of distribution, they will not last more than three or four days; and, alas! where shall we obtain such a number of holy books of the gospel, as are now required for distribution. Had we 10,000 copies, in three months they might all be distributed."

Both this and the following were mere private notes, simple statements of what he had been doing. Two days subsequently, Oct. 9, he wrote the second, which is as follows:—"Yesterday, I went into the streets with two fellow disciples, and we distributed 100 sets (300 vols.) of the Scripture Lessons, and 160 sets (1,440 vols.) of the 'Good Words to admonish the Age.' I have now only 130 sets of the latter, and the former are all gone. While distributing the books, yesterday, the literati received them with great joy and gladness. There were, also, a great many men, who came to ask for books; and there were some, who when they received only a single set of the Scripture Lessons, were displeased, because they could obtain no more. There were many who came a second time in order to receive several sets. And there were a few, who, when they had obtained the books, went away and sold them. A vast number of persons came to ask for the Scripture Lessons; but, alas! we had not a great many books to give to the whole multitude. If it should seem desirable now to print more of the Lessons, we can consult and determine on the measure immediately, and have many thousand printed without delay. This opportunity (the examinations) of distributing books to multitudes, I think is the favored time, when our Lord and Saviour will open a wide way for the gospel, and allow us, without molestation, to scatter widely the holy books of the joyful sound, that the souls of men may be saved."

On the day after he wrote this note, he went again into the streets, and distributed the remainder of his "Good Words to admonish the Age." These latter are his own tracts, and will, by and by, be translated for the Tract Society.

The whole sum now on hand, will be appropriated as speedily as possible, for Scripture tracts. One of Dr. Milne's best tracts I am now translating, and shall soon forward it to the Tract Society. I have also a letter from Afa to that Society.—I have letters partly prepared for the Bible Society: they will be ready soon.

Siam. Messrs. Johnson and Robinson, with their wives, had proceeded as far as Singapore, at the latest dates, on their way to Siam.—*Mis. Herald.*

CEYLON.

EXTRACTS FROM A JOINT LETTER
OF THE MISSIONARIES, DATED
SEPT. 4, 1833.

*New Stations—Temperance—Bibles
and Tracts.*

We have lately established a native station at Valverty, a populous village near the sea-shore, about twelve miles east of Tillipally, where there have been for some time two schools in operation; and where there are now one reader and two Christian schoolmasters. A commencement is also made on the island of Caradive, west of Batticotta. We also purpose, ere long, to send native assistants to Varany, a parish in the eastern part of the district.

We are now engaged in repairing many of our school bungalows, so as to render them more decent places for village preaching than they have been; as this method of making known the gospel is becoming increasingly interesting and important.

We rejoice to hear that the great cause of temperance, is making rapid progress, both in America and Great Britain; and earnestly desire to co-operate in this good work. So far as our own families are concerned, we have, for five or six years, acted in conformity with the rules of the American Temperance Society. As we are foreigners, however, in this remote corner of the world, and have but comparatively little intercourse with European society, we have found it difficult to act very efficiently as agents in disseminating our principles among them. We have, however, done something by our example, by conversation upon the subject, with several individuals—by distributing and lending the various reports, pamphlets, and newspapers, which we have received from America; and by publishing a tract containing the address of Dr. Sewall, with extracts from some other publications. We have evidence to believe that light has been diffused upon the subject, and, in some instances at least, reformation effected, though many who

approve the principles of temperance societies, have not courage to put them in practice. We have also printed a tract in Tamul upon the subject, and distributed it among the native population.

We rejoice to say, that, through the benevolence of the British and Foreign Bible Society, the American Bible Society, and the Bible Society in Madras, we have received many copies of the Tamul Scriptures, which have been given to the native members of our church, to the members of our seminary and boarding-school for girls, to the readers in the native free schools; and some also used for general distribution among the people. We shall, however, soon need a larger supply.

The press at Nellore has been kept in operation in printing tracts, a catechism, and school-book in Tamul, for the use of our schools, and for general distribution. Many tracts have been distributed in the bazars and at heathen and Catholic festivals, as well as by our assistants on tours in different parts of the district. They are also used as reading lessons in our native free schools. The third triennial report of the Seminary has also been printed at Nellore, and copies distributed to our friends on the island.

Seminary—Cholera—Monthly Prayer-Meetings.

The Seminary, we are happy to say, continues to prosper, and bids fair, in a good degree, to answer the great purposes for which it was established. In January last, a class of twenty-three lads was admitted to be instructed in certain branches of science, but only in the Tamul language. They will be greatly needed as schoolmasters and helpers, while they will be more easily educated, and more easily retained in the service of the mission, than those who acquire a knowledge of English.

The cholera, we are sorry to say, has again made its appearance in several parts of the district, and we have reason to fear that it may again prevail as it did the last year. We have indeed great reason to dread its ravages. In many ways its effects are very unfavorable to our missionary operations. Whenever it prevails in a village, the people become so much alarmed, that our schools are deserted, and the people will not attend our village preaching. When it

prevails near our churches, they are also nearly deserted, except by our immediate dependants. A few weeks ago we observed a special season of fasting and prayer, with reference to this awful judgment. It is our earnest prayer that God would stay the plague, and spare the people a little longer, that they may have opportunity to hear the gospel, repent, and live.

Our monthly missionary prayer-meetings have latterly been unusually interesting. We have observed an increased spirit of prayer, and are led to hope that better days may be at hand. In August last, we celebrated the fourteenth anniversary of their establishment on the present plan. They have proved the means of inestimable blessings to ourselves and families, and through us to many of this people. We rejoice to believe that they will continue to be increasingly interesting and profitable. Our native members also observe the first Monday in each month as a special season of prayer. Twenty-two members have been gathered into our churches since the commencement of the year, and there are now several candidates. Our general course of missionary labor is similar to that of former years.

NOTICES OF MANEPI, BY MR. WINSLOW.

Church—Printing and distribution of Tracts.

The church here remains the same in regard to numbers as at the close of the last quarter; four only having been received the present year, and those in January. There are, however, eight candidates, or those who wish to be so considered; but not more than two or three of them give as yet satisfactory evidence of a change of heart. In general those in communion give some pleasing evidence that they are the Lord's people. Many of them are poor, and they are compassed about with infirmity; but they seem to try to keep in view heavenly things, though often troubled with those of earth—troubled indeed to obtain their daily food. In little meetings with them, at Navaly, where most of the poorer members, being fishermen, live, I find comfort to my own soul; and feel the force and propriety of the declaration "to the poor the gospel is preached."

The Roman Catholics, in the vicinity,

have shown a greater readiness lately, than perhaps at any former time, to receive the Scriptures and tracts; and they have been supplied where it seemed probable they would make a proper use of the books. The heathen also, in general, gladly receive tracts, and a wide door is opening, in various places, for disseminating truth by means of these silent itinerating preachers. We have published, at the expense of the American Tract Society, an English tract on intemperance, composed principally of Doctor Sewall's Address; and have just through the press, or preparing for it, a translation, in Tamul, of "Honesty is the best Policy"—"The Negro Servant"—"Life of Philip P. of Birmingham"—"Krishno Pal"—and the "Mountain Miller"—all at the expense of that society—who deserve, and have our warmest thanks, for their liberality in enabling us to extend a lamp here and there to those who are wandering in darkness, to light them on the way to eternity.—*Mis. Herald.*

Domestic.

REVIVAL FOLLOWING A STATE CONVENTION.

Extract of a letter from Rev C. Greenleaf, of Jaffrey, N. H., to Rev. Henry Jackson, of Charlestown, Mass.

Dear brother Jackson,

I am assured, by the interest you felt in our prosperity, that it will be gratifying to hear from us, and that our meeting is followed with a blessing. We feel more than rewarded for all our labors and expense. Could you have been here yesterday, and seen our house of worship crowded with attentive hearers, and then gone with us to the water side, and there witnessed the administration of the ordinance of baptism, in primitive order, to four willing and joyful candidates, (which was done in the presence of a large and solemn assembly,) you would have exclaimed, "Surely, the Lord is in this place." One of the individuals baptized, is a man in middle age, who formerly has been intemperate, a Sabbath breaker, and a reviler of every thing sacred; and, as is usual in such cases, he fancied all would be well

after death. I know not, that, for years, he has entered a place of worship, till since our meeting. So visible is the change that has taken place in him, that even the enemies of religion say, that they believe he is a Christian. Although the most striking, this is not the only case of a similar character, we have here witnessed.

The work of the Lord is moving onward, not like the tornado, but like the still small voice, in which God's power was seen. Convictions and conversions are, from week to week, multiplying. Christians are generally awake to a sense of duty, and

active. The work is spread into all parts of the town; and, probably, not less than *fifty* have been brought to a knowledge of the truth. So interesting a time was never before witnessed in this place. O my brother! pray for us, that the Lord would keep us humble, and continue to pour out of his Spirit, and bring men to a knowledge of the truth.

Your unworthy brother,

CALVIN GREENLEAF.

P. S. I expect to baptize, the third Sabbath in this month; the number, I cannot state; but probably, as many or more than yesterday.

ORDINATIONS AND INSTALLATIONS.

Rev. STEPHEN LOVELL, late of New Bedford, ins. pastor of the Baptist church in Cambridgeport, (Mass.,) March 23, 1834. Mr. Lovell's name was before, by mistake, printed Ebenezer, instead of Stephen.

Mr. Z. FREEMAN, ord. evangelist in the Baptist denomination, at Rochester, (N. Y.) March 12, 1834.

Mr. GEORGE S. COMSTOCK, ord. Baptist Missionary to Burmah at Rochester, (N. Y.) March 12, 1834.

Mr. JOHN SHARP, ord. pastor of the Baptist church in Amity, Knox Co, Ohio, April 20, 1834.

Mr. JOSHUA E. AMBROSE, ord. in the Baptist church at Wyoming, (N. Y.) March 12, 1834.

Mr. HOSEA HOWARD, ord. Baptist Missionary to Burmah at West Springfield, (Mass.) April 3, 1834.

REV. TIMO. R. CRESSY, late of Hingham, ins. pastor of South Baptist church in Boston, June 1, 1834.

Mr. EDWARD MURDOCK, ord. evangelist by the Baptist church, Harpersfield, (N. Y.) March 10, 1834.

Mr. NELSON GAGE, ord. pastor of the Baptist church in Pine Grove, Warren Co., (Pa.) March 19, 1834.

Mr. ORRIN DODGE, ord. pastor of the Baptist church at Sand Lake, N. Y., May, 1, 1834.

Mr. MOSES WETHERBY, Jr. ord. evangelist by the Baptist church, Jones Creek, Liberty Co., (Georgia,) May, 1834.

Mr. EDWIN R. WARREN, ord. pastor of the Baptist church in Alna, (Me.) June 3, 1834.

Mr. W. W. STRONG, ord. pastor of the Baptist church in Wilton, (N. H.) June 24, 1834.

Mr. J. V. A. WOODS, ord. evangelist by the Brandywine Baptist church, (Ind.) April 20, 1834.

Mr. ROBERT P. GENTRY, ord. pastor of the Baptist church in Drewry Creek Settlement, Jackson Co., Illinois, early in May last.

Mr. CHANDLER CURTIS, ord. evangelist by the Baptist church in Meriden, (Conn.) June 26, 1834.

Mr. SILAS HITCHCOCK, ord. pastor of the Baptist church in Russia, (N. Y.) April 23, 1834.

Mr. HENRY CLARK, ord. pastor of the Baptist church and society, Seekonk, (Mass.,) June 25, 1834.

Mr. JUSTUS VINTON, ord. Baptist Missionary to Burmah, Willington, (Con.) in June, 1834.

Mr. WILLIAM DEAN, ord. Baptist Missionary to Burmah, at Morrisville, (N. Y.,) June 1834.

Rev. Mr. HALPING, late pastor of the Congregational church in Addison, (Vt.) ord. as Baptist Minister at Bridport, Vt., June 17, 1834, having recently embraced the doctrine of believers' baptism, he was immersed the succeeding day by the Rev. Simon Fletcher, pastor of the Baptist church in that place. He had been for twelve years a Congregational minister.

Account of Moneys received, in donations, by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from July 16 to August 15, inclusive, 1834.

From M. Peirson, of Lower Alton, Ill., for Burman Mission,	10,00
A member of the English Church to Rev. F. Mason at Tavoy,	
30 rupees to promote the cause of Christianity,	14,40
Avails of ordinary Jewelry,	21
Mrs. Ann Parker, of Deer Island, N. B., by Rev. P. Pond,	5,00
Friend to Missions, by hand of Rev. H. Green, to support	
Elizabeth Green, an Indian child, at Valley Towns,	30,00
Brooksville, Me., by contribution,	7,
Some Friends in Bluehill, Me., by Rev. J. Gillpatrick,	3,19
	<hr/> 10,19
South Baptist Church, Boston, by hand of Dea. J. Flinn,	13,
Also the avails of a pair of Gold Ear Rings “ “	1,50
	<hr/> 14,50
Mrs. E. Sherwin, of Ashfield, Mass., availed by retrenchment	
in dress, by C. Alden, Esq., Treas.,	
Baptist Church in Second Hampton, N. B.,	6,73
Dea. T. Pettingill, of the Baptist Church St. Johns, N. B.,	15,62
by Rev. H. Kendall,	
Am. Bible Soc., by their Treasurer, H. Van Wagenen, Esq.,	3000,00
The seven sums following were received from William Colgate,	
Esq., Sub. Treas., New York,	
Stanton St. Baptist Ch. Pastor, Elder James Benedict,	
per J. Cowan,	50,
Mrs. Purser, Treas. “ Oliver Street Female For. Mis.	
Society,” for Burman Mission,	208,90
“ Burman School Society,” auxiliary to the above,	128,20
	<hr/> 337,10
Besides this, as stated by their Secretary, \$247,93 have	
been collected as above and expended for goods and	
clothing for the missionaries, The whole amounting	
to \$585,03—\$55, of which was contributed by Fe-	
males connected with Mulberry and Amity street	
churches, and \$10 by two ladies in Brooklyn, N. Y.	
Elder G. S. Webb, from a lady in New Brunswick,	5,
Thomas Day Jr., of the Missionary Fund of the Mulberry	
Street Baptist Church, N. Y.,	200,
Baptist Ch. Staten Island by the hands of Rev. A. R.	
Martin,	6,
Dea. Wilber, of Preston, Ct., by the hand of A. G. Smith,	5,
Ticonderoga Bap. Missionary Society, per S. Field, by	
the hands of B. M. Hill,	15,
	<hr/> 618,10
Bap. For. Mission Soc. in the Holland Purchase Asso., N. Y.,	314,50
Bap. Ch., Evans, N. Y. both by Rev. E. Tucker,	12,—
North Beriah Bap. Ch., N. Y. of which Rev. D. Dunbar is	
Pastor, by D. T. Harris,	100,00
Mrs. Mary Ames, West Bridgewater, Mass.,	1,00
Kennebec Missionary Soc., Auxiliary &c., Joseph Fogg, Esq.	
Treasurer, by the hands of D. W. Smith, Esq.,	129,64
Rev. E. Jenney, Lower Alton, Ill., in two villages about	
equally from Presbyterians and Baptists, at Mon. Concerts,	61,14
Rev. E. Sandys, Treas. of Berkshire Bap. Asso.	81,27
Dr. W. H. Turpin, Augusta, Geo., for German Mission,	50,00
Gilbert Waring, Esq., of Saratoga Springs, for Bur. Miss.	2,00
Dea. J. A. Waterbury, Treasurer of Saratoga Bap. Asso.	152,00
Mr. P. R. Waterbury, Saratoga Springs, by J. Putnam,	1,80
Besides the above, a box of clothing, for Western Missions,	
from Dea. W. Gault, of Concord, N. H.	
A box of clothing, &c., from Baptist Female Society in	
Belchertown, for the Thomas Missionary Station.	

H. LINCOLN. Treasurer.





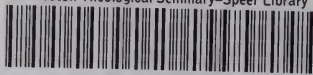
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